Evangelical Christendom.

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CONTENTS:

	PAGE
Monthly Notes	65
Christ's Demand for Whole-hearted Service	66
Home Reunion	70
Christian Unity	73
Foreign Intelligence:—	
France	75
Germany	78
Italy	80
The late Pastor Armand-Delille	80
A Corsican Convert's Views on the Holy Scriptures	83
Turkey	84
Thirteenth General Union for Prayer for the Entire Sanctification of the Lord's-day	85
Missionary Notes	86
Brief Notices of Books	87
Evangelical Alliance:—	
Florence Conference	88
Proceedings of Council	90
Deputation Work	92
Week of Prayer Abroad	93
Day of Special and United Prayer for Ireland	95
Contributions	96

MONTHLY NOTES.

We may well be thankful that the "Religious Disabilities Removal" Bill has been defeated, even though the small majority—thirty-three—suggests some anxious thought as to the future. For the present at least we are delivered from the attempt to tamper with the Protestant settlement owing to which for 200 years our country has enjoyed the unspeakable blessings of an open Bible and liberty of worship. That the probable outcome of the Bill so lately defeated would have been the removal also of our Protestant succession was ominously suggested by Sir John Pope Hennessy's instruction to the Committee to add this logical consequence to the Bill. One of the most valuable results of the debate, however, has been its drawing forth from Mr. Gladstone a defence of his inconsistency in writing as he did some years ago against the Vatican decrees and now practically contradicting what he then wrote.

At that time he distinctly asserted that no Roman Catholic could yield obedience to the Vatican decrees and at the same time render due allegiance to the sovereign of his country, as wherever these two paths of obedience might diverge he was bound by the Vatican demands to follow the path of obedience to the Pope. Now that Mr. Gladstone's attention has been called to this, his explanation is that in writing as he did his object was to call forth from Roman Catholics a repudiation of this position, and this object, he says, has been fully attained, as many letters reached him testifying that the writers repudiated altogether his description of a divided allegiance. But does that in the least alter the fact that his former words were true in principle? Although this double allegiance is now disowned as being an inconvenient theory, it might in the time of a crisis in the country's history turn out to be a very inconvenient fact.

The case of Mr. Penzotti, imprisoned in Peru for circulating the Bible, which was referred to in our last number, has lately occupied the attention of the Council of the Evangelical Alliance, who have petitioned the Foreign Office on his behalf. The answer which they have received—which will be found elsewhere—is so far encouraging that it holds out the prospect of his being liberated, as soon as the formalities of Peruvian law, which are being invoked against his being set at liberty, have fulfilled their course. He has twice been pronounced innocent, but a third Court of Appeal has been set in motion by his enemies in hope of reversing the two previous judgments in his favour. In the meantime our Foreign Office has courteously responded to the appeal for help made to it by writing to say that as he is not a British subject they have no immediate *locus standi* for action, but that the Evangelical Alliance letter of appeal will be forwarded to H.M. Minister at Lima, asking him to take counsel with his American colleague, and render any assistance he properly can on Mr. Penzotti's behalf.

The Italian Government has also, we learn, given instructions to its Minister in Peru to do what he can on Mr. Penzotti's behalf, he being in all probability an Italian by birth. Thus three governments have taken up his case, the United States on account of his being an agent of the American Bible Society, the Italian on account of his being by birth an Italian, and our own on account of its universal sympathy with the cause of the oppressed and those suffering for righteousness sake everywhere. We can only further commend the case as one for prayer to God's praying people that they would remember it at the throne of grace, for "the kingdom is the Lord's, and He is governor among the nations." "Remember them that are in bonds as bound with them."

The "Lincoln Judgment" forms the subject of a spirited letter to the *Record* from one who, though he signs himself but a "Northern Churchman," betrays by his well-known style and bold evangelical spirit the pen of Bishop Ryle. It is a most valuable rebuke to the faint-hearted of the evangelical clergy who have been, in the columns of the *Record* and elsewhere, urging their brethren to accept the Lambeth decision as an eirenicon, and to cease from strife with Ritualists and Ritualism. Not so thinks a "Northern Churchman." He says: "Many sound and loyal Churchmen take a very different view of the Lambeth judgment. They regard it with mingled surprise, pain, and dislike. To their eyes it appears an ingenious and elaborate attempt to shield, screen, and whitewash the whole system of modern Ritualism. They look on it as the severest wound that has been inflicted on the Established Church of England since the Act of Uniformity in 1662."

As to the cry for peace at any price the writer says it is "the idol of our generation, and far too many of whom better things might have been expected are willing to bow down to it." He humorously refers to the hopes that weak brethren have of late indulged in of an approaching "theological millennium, when the wolf and the lamb in future are to lie down together," when "the English Church Union and the Church Association must kiss and be friends." He adds: "That the wolf and the lamb in the Church of England may ultimately lie down together there is no doubt, but at the rate things are going the lamb will be inside the wolf."

The most valuable part of this letter, however, is to be found in the protest it raises, against the Lambeth judgment being regarded as a final settlement of the question, this involving a complete change in the constitution of the Church of England. "The promoters of the suit are amply justified in appealing against the judgment, upon the broad principle of the English constitution—a principle firmly asserted in our 37th Article: that the Queen has supreme authority in this realm in matters ecclesiastical as well as civil. Consequently, the final decision in all disputes, whether about Church or State, must lie with her courts. Until the Lambeth judgment is accepted and endorsed by the Queen's courts, it is not the law of the land and is not binding on the Queen's subjects."

The writer admits that "the proposed appeal is a most painful affair, and may produce most grave and serious consequences to the Church of England whatever direction the final decision may take. But this cannot be helped. We have waited long enough in chaos and confusion, and can see no prospect of any restoration of discipline and order. The time has come to obtain, if possible, some authoritative ruling about the ritual of the Lord's Supper. What that ruling may be I cannot tell, and will not pretend to prophesy. I only know that duties are ours and events God's. It is useless to shut our eyes to plain facts. Clergymen who refuse to accept the *ex opere operato* view of Baptism and the Lord's Supper and the sacerdotal view of the ministerial offices, and the infallible wisdom of Bishops, whether at home or abroad, must not be surprised if they stand very much alone like their forefathers from the time of Archbishop Laud down to the present day—they will often find themselves treated with coldness and suspicion and practically boycotted. . . . There sits One in Heaven who knows all, and will see that they are righted at the last day."

It is announced that the Queen is not going to Florence next month, as had been expected. No doubt her Majesty's medical advisers have thought the reports of the fever that has prevailed there sufficient ground for such extreme caution; but from the reports which reach us from those on the spot there would seem to be no cause for apprehension. The Rev. J. R. McDougall, the Presbyterian Minister, who has resided at Florence for over twenty years, writes: "I am very glad to be able to assure you that the matter of typhoid fever in Florence has been grossly exaggerated. There is much less this year than there was at the same time last year, when nothing was said about it. This statement is founded on statistics. The sudden outbreak was along the line of a pipe of water which had got polluted somehow, but as soon as the cause was discovered and remedied the fever ceased. There is not, nor has there been, a single person in our wide acquaintance among the English-speaking population afflicted with it; so that nobody has left and nobody has been afraid, though the Municipality very properly took every measure which prudence could suggest to stamp out the fever, such as it was."

This change of her Majesty's plans will in some ways benefit the meeting of the Alliance, for it will diminish the crowds who would be attracted there by the royal visit, whose presence would considerably increase the prices both of board and lodging which visitors would have to pay. Moreover the Queen's visit would not only seriously raise the prices, but would draw off the attention of the Florentines from the visit of the Evangelical Alliance, whereas now it is to be hoped that many of the citizens, Roman Catholic though they be, may be attracted, if

only from curiosity, to come and hear for themselves what the speakers have to say, and thus may be led to hear, perhaps for the first time, the great truths of the Gospel. It is to be hoped that a spirit of union and harmony will prevail among the Italian Christians of different Evangelical Churches, for the lack of this would be a serious stumbling-block to enquiring Roman Catholics.

In another column we give the detailed programme of the Florence Conference, so far as the principal subjects of addresses and the speakers are concerned. There are still some arrangements to be completed, and many more speakers from various countries will be included before the final issue of the programme in its separate form. It is hoped that there will be a large assembly in Florence of Christians from many lands, and especially from our own country. We would again ask the friends of the Evangelical Alliance generally to continue in earnest prayer to God for His rich blessing on the proceedings.

It is refreshing to turn from the dark evils of Ritualism which, alas, is so increasing in the National Church, to the bright points of promise for the future arising from the faithful utterances of her Evangelical chief Pastors. We have already dwelt on one such utterance apparently from the pen of one well-known Bishop. It is gratifying to state that the newly-appointed Bishop of Worcester (Dr. Perowne) is no less faithful in his protest against Sacerdotalism, as the following extracts from his new work on "the Church, the Ministry, and the Sacraments" will show. "No passage of Scripture when rightly interpreted favours the priestly system. Not one of them records either the original bestowal or the continued transmission of priestly powers. Sacerdotalism is not to be found in the New Testament."

The Bishop further says: "For myself I look with sorrow and alarm upon the progress of Sacerdotalism in the Church . . . that it is a system antagonistic to Christ, and subversive of the Gospel I am fully persuaded." He then quotes with approval some pointed words of the late Dr. Arnold, of Rugby, ending with the following: "To revive Christ's Church is to expel the Antichrist of priesthood which, as it was foretold, 'as God sitteth in the temple of God showing himself that he is God' and to restore its disfranchised members, the laity, to the discharge of their proper duties in it, and to the consciousness of their paramount importance." We may truly rejoice that in these days of apostasy from truth, two bishops at least have spoken out so boldly and so faithfully as those to whose utterances we have directed attention.

CHRIST'S DEMAND FOR WHOLE-HEARTED SERVICE.

By the Rev. Daniel Wise, D.D.

The ages have produced but one faultless man—the Lord Jesus. Every human virtue bloomed in His earthly life; not one was missing. He was defective in no high quality proper to man, neither had He any virtue in excess. The symmetry of His character was perfect, its beauty undiminished by a solitary imperfection. Hence it is that He excites the wonder and commands the admiration of mankind.

Nevertheless, when He is presented as a model to be imitated, as an example to be followed, multitudes demur. Even many who call themselves His disciples, secretly, if not openly, protest against being bound to live up to such a lofty ethical and unselfish standard as His exalted character. They are willing, they think, to follow Him at a distance, to be partially conformed to His image, to do many things which He requires; but they shrink from complete conformity and unconditional

obedience as exactions on their self-will and selfish affections too severe to be levied on men living, as they do, in a world the spirit and practice of which are so incurably hostile to the spirit and law of the holy Jesus. They probably would not dare to put their inmost thought into words, but they do whisper in the chambers of their souls the rebellious idea that the requirement of complete conformity to the law of Christ, if not arbitrary, is, at least, in a measure, unnecessary.

This thought is as foolish as it is disloyal. The Gospel in demanding complete subjection to the Master, exacts not a jot or tittle more than is essential to right human character, than is absolutely necessary to the peace of a man's conscience and the permanence of his virtue. Less than entire conformity, deliberately chosen, is rebellion, is sin; and therefore involves guilt and consequently separation from God. And even where one's deficiencies are caused by the pressure of unsanctified desires excited by strong temptations, they demonstrate a weakness which, if not healed, is likely to become what a deposit of morbid matter in the lungs is in the human body—a source of corruption to the entire character. It represents a fracture in the character, and, as the proverb says: "The cracked pitcher is easily broken."

This truth will be further obvious to him who reflects that Christian discipleship is a service, a voluntary consecration to duties which cover the whole nature of man. It is the enthronement of Jesus in the affections, the surrender of self-will to God's will, which is deliberately accepted as a supreme principle dominating every passion, appetite, desire and act. It is unconditional, loyal, glad acceptance of the lordship of Christ.

The Master permits no rival in the heart over which He is invited to reign. Indeed, He must rule or He must abdicate. And this, not merely because it is His right to reign, but because, from the nature of the case, voluntary disloyalty to Him is an act of self-surrender to the very selfishness which is destructive both of His authority and of the beauty, dignity and purity of human character. No man *can* serve two masters, is an irreversible decree in the spiritual kingdom. Hence, though one may fall into sin under strong solicitations, and find healing through penitence in the precious blood of Christ, yet when one undertakes to be less than wholly devoted to Christ, to make even the least compromise with "the world, the flesh, or the devil" one thereby withdraws one's neck from the yoke of Christ, invites the return of one's once crucified selfishness to its old supremacy, and enters upon a career of spiritual declension and self-corruption.

These principles are strikingly illustrated in the Biblical sketch of that most problematical character in sacred story, Balaam. When first invited to go with the elders of Moab, he, as was proper, consulted the will of God. To that will, as soon as revealed to him, he promptly deferred, and sent an absolute refusal to go to the court of Balak. Yet even at that time he seems to have permitted a covetous desire for the proffered rewards of the king to enter into conflict with his sense of obligation to obey God. He began to feel blindly around in search of a method of serving two masters. But thus far God's will dominated over his conflicting avarice, which, however, he must from that hour have strengthened by dwelling with much thought on the king's liberal offers. Hence when the ambassadors returned, his covetousness had so far prevailed as to induce him, instead of dismissing them promptly, to seek permission of God to go to Moab. This he seems to have obtained; yet so strong had his covetous desires become by this time, that the Searcher of hearts restrained him while journeying, by the miracle of the speaking ass, from yielding to his apparently growing purpose to purchase, if need were, the gifts of Balak, by cursing Israel. That miracle roused his fears so that he suffered himself, much against his own will, to be a divine mouth-piece to utter one of the most beautiful of recorded prophecies. But having yielded thus far to his fear of the divine Majesty, he proceeded to illustrate his own inward wickedness, now grown to be dominant over his religious convictions, by meanly teaching Balak how to seduce Israel into sins by which they brought upon themselves, at least in part, the very curses which he had been divinely withheld from pronouncing upon them. Thus by declining to be wholly the servant of the Lord, this man corrupted himself, and finally perished by the avenging sword of repentant Israel. And from the field of his slaughter there comes a clearly-defined echo of God's irrevocable law, "No man can serve two masters."

The chain is no stronger than its weakest link, and the weakest point in a disciple's character is the measure of its strength. But how may that weakest point be detected? Easily enough by him who studies himself. It will be found precisely where some stalwart passion or appetite presses most heavily against the will. In Balaam and Judas it was where their covetousness overcame their sense of duty. In David and Solomon it was where their sensuality led them into shameful transgressions. In Peter it was physical cowardice that overcame his loyalty even under the very eyes of his Master. In all cases it is where some wrong affection emasculates the will of its resisting power. It may always be found in what Paul designates "the sin which doth so easily beset us." To that sin, therefore, he who aims at Christ-like character must give no quarter. With it he must make no compromise. His choice lies between conquering it or being conquered by it, and forfeiting his Christian character. By conquering it he will strengthen his character immeasurably and bring himself into the ranks of his Lord's most faithful servants—of those noble spiritual athletes to whom John said, "Ye have overcome the wicked one."

—*Zion's Herald.*

HOME REUNION.

By the Rev. Principal MOULE, M.A., Ridley Hall, Cambridge.

(Extracted from *The News.*)

In face of a topic at once so great and so complex, my utmost hope is to contribute a few *mementos* of principle and fact, more or less fragmentary. No conspectus of the subject is possible for me; considerable aspects of it must be left out of sight altogether. But let me do what I can in response to the kind call to speak; and let what is said to be said with the simplest aim at truth and peace, and with all respect for those who in anything may differ from me, whether within or without our Church, and above all with reverent recollection of our Master's presence. "There is not a word in my tongue but Thou, O Lord, knowest it altogether;" "Enter not into judgment;" "Set a watch before my lips."

1. It would be waste of time to descant upon the desirability of home re-union. Whether we look from the point of view of New Testament principle (not only as it affects Christian Church polity, but Christian life altogether), or from that of history and practise, the position is surely evident, not to say self-evident, that a cordial and general re-union of organisation and administration, as against our present separations and competitions in those respects, would be a mighty gain in itself. Of course it, like other valuable things, may be bought too dear. But that reflection must not obscure its value *per se*. Of course, there are solid benefits in a state of things in which energies for good are developed and stimulated by healthy mutual observation and criticism, and a certain pure and generous rivalry in the Master's service. But surely that state of things does not require as a *sine quâ non* an endless persistency of combative opposition in things of worship and of work. And meanwhile, was there ever a time when the forces of evil, whether in the forms of unbelief, or vice, or social anarchy, more pressingly challenged a united counter-force of Christian word and labour.

2. To pass onward at once from the fact of desirability to some facts or suggestions towards realisation: I turn to the Holy Scriptures, and I find in the New Testament, on its very surface, an instructive double phenomenon. Organic union is on the one hand certainly not the Alpha any more than the Omega of New Testament Christianity. The Apostles do not put secondary principles; no, not secondary divine principles (and there are such things) into the primary place. They do not put order before life. They do not put connexion with the Christian ministry before that connexion with the Lord himself, which is revealed in celestial splendour in such words as these: "He that seeth the Son and believeth on Him hath everlasting life"; "Him that cometh unto me, I will in no wise cast out"; "Whosoever believeth that Jesus is the Christ, is born of God"; "He that hath not the spirit of Christ, is none of His"; "Christ in you, the hope of glory"; "Your life is hid with Christ in God." To take one striking practical illustration. St. Paul writes from Rome to the Philippians. He informs them, *inter alia*, of a very vigorous and very trying separatist Christian mission there (for who can doubt that separatist it was, in order and methods, as

well as in tone and temper, and in some points of teaching?) It pains him; it calls out his frank disapproval. But, nevertheless, it diffuses the Gospel; and he rejoices in that after all. The opposition is an evil, but the evangelisation is a greater good. The Apostle takes a very different tone about it from even that of the Ignatian letters; of which a word more, later. You trace no thought in his mind that dissociation from himself as Apostle was dissociation from Christ; that apart from the Apostle there was no genuine Christianity; certainly not that through him alone, undoubtedly the Lord's then chief representative at Rome, the eternal grace of the sovereign spirit could be derived. No; Christ was being preached, even by those who, as regarded himself, were very bitter separatists, and he is glad, very glad. And this phenomenon finds its counterpart and illustration everywhere in the New Testament. It appears supremely in the Lord's own rebuke to the Apostles for their interdict on the miracle-worker who followed not with them. It appears in the always temperate terms in which, in the Epistles, the claims of the Christian ministry are presented. But then the other side of the phenomenon is everywhere present too. The Christian ministry, the heaven-given pastorate, has its claims, and they are continually commended to the loving remembrance and intelligent loyalty of the faithful, who are never for a moment viewed as the spiritual *subjects* of the ministry, but are yet reminded on every just occasion of its leadership—constitutional, limited on every side by still higher principles, yet real in its place, and calling in its place for a loyal deference. And nowhere is this seen more clearly than in the glorified Lord's seven messages to the Asian Churches. Again and again there the minister is censured, and censured (remember) before the flock, with awful while tender severity; but nowhere occurs a hint that the flock are therefore meant to break away from the connexion and cohesion he represents. They are not *told not* to do so, which is a fact to be remembered; and even at Laodicea they are not in the least told to do so.

I repeat it, the New Testament presents this two-sided phenomenon, important to our subject; on the one hand order, union in order, appears as a principle not of the supreme rank but subordinate; on the other, it appears as a principle of a very high rank indeed in the will of God for His people living, witnessing, labouring for Him.

3. Passing again onwards, and to a phase of our subject which cannot be studied so directly and fully in the light of Scripture itself. I mean the great problem or principle of national religion, or more precisely, of one Church organisation for one nation. Here, again, I venture to think, we have a two-sided matter before us. On the one hand, I fail to see in the New Testament any divine revelation on the question. The case of the Hebrew Church will at once occur, that Church which ideally was always conterminous with, wedded to, the hierarchal State. But there is no strict and complete analogy between Israel and its Theocracy, with Israel's wholly peculiar mission in the plan of God, and the case of any given Christian state. The counterpart to Israel in the New Testament is the Israel of God, all everywhere who walk according to the spiritual law of Christ. And when the question of national ecclesiasticism descends to the field of common history, it meets very serious difficulties as soon as we attempt to lay down fast lines—difficulties, some of them, full of "burning questions" of our own times.

4. Again I pass onwards to a phase of the subject on which this doubleness of facts and principles seems to me evident, and all-important to be remembered. At every step I have had to reckon, as all speakers here must do, upon the kindly courtesy of brethren who may gravely differ from them. At this step I shall need to do this very specially—for I come now to say a little of episcopacy.

No word is needed to explain the intense connexion of that word with our subject. Nor need I tire you by explaining that my reference to the word is with a view not to an elaborate enquiry or discussion, but to one or two salient facts, as they seem to me too often forgotten on one side or on the other, by earnest Nonconformists or by earnest Churchmen, but the fair recognition of which on both sides concurrently would, I believe, as before our Lord, greatly contribute under His Spirit's blessing to home reunion.

On the one side I place the fact, for such it is surely owned to be by all who have read Church history fairly and with attention, that very early indeed in Christian history, while some living men could still remember a living Apostle, and many men could remember an Apostle's

friends, an episcopacy was the governmental rule over Christendom, over the Christian mission-fields (for such they then were), taken as a whole. Most complex, in many respects most obscure, is the problem of the origin and earliest growth of that episcopacy; and when it appears in some sense developed, even if we study it in the Ignatian letters, strict as are its claims in the way of organisation, it does not make the claims made later for it, as being not only the law of order but the aqueduct of grace—two matters widely separable. But Irenæus is assuredly sufficient testimony for the practical universality of a constitutional episcopacy at his early date, and for so long before him that the rivalry of other polities seems to have been unknown to infant Christian history. I might dilate on the Ignatian letters, and on the mighty work done over them by my dear tutor and most reverend departed friend and guide, Bishop Lightfoot. But I do venture to think that not even Lightfoot has dispelled all doubts about the entire genuineness of the letters even in the recension he has accepted; and for the grounds of my doubt, I refer you to a recent tractate by one of the most really learned living Anglicans, Canon R. C. Jenkins: *Ignatian Difficulties and Historic Doubts* (D. Nutt, 1890). But even with this admission the Irenæan witness to a practically universal then existence of an episcopacy, however moderate and constitutional, remains as ever. And my humble belief is that although controversy is still active and certainly most interesting on this subject, yet many learned and thoughtful non-episcopalians are more disposed now than not long ago to consider favourably the historical claims of a temperate episcopal regime. A bishop, widely acquainted with the colonies, in one of which his work is carried on, lately assured me of his personal impressions in that direction. Non-episcopalian Christians, in his deliberate belief, were now very much more disposed than formerly to contemplate reunion, in the not very distant future, around a thoroughly constitutional episcopacy, so that it were not associated in practice with claims which must unchurch other Christian bodies and discredit their Christian ordinances.

These last words lead me to the other side of the episcopalian question, in its practical aspect. Is it necessary, in loyalty to the historical claims of episcopacy, in an honest assent to the statement of the Preface to our Ordinal that "from the times of the Apostles" there have been bishops in Christ's Church, to say that, therefore, Christian communities otherwise actually constituted are, as such, not Churches?—that they are not branches, or (to use a term which is, perhaps, more accurately descriptive of Churches as distinguished from the Church), not tributaries, feeders of the Holy Catholic Church of Christ? My answer to that question shall take a simple and practical form; I appeal to old and highly-accredited Anglican literature, entirely of the seventeenth century, and read you a few out of a practically unlimited wealth of utterances on the subject from men whose right to speak will hardly be questioned.

What said Archbishop Bancroft, certainly no low Churchman, at the conference of bishops held (1609) just before the consecration of certain clergymen in Presbyterian orders to episcopal sees in Scotland? Andrewes raised the question whether they should be first re-ordained *ab initio*. Bancroft held that there was no such need, "seeing, where bishops could not be had, ordination by presbyters must be esteemed lawful" (Spotwood's *History*, iii., 209, ed. 1851). Andrewes concurred. And ten years later Andrewes writes (Letter ii. to the Huguenot Du Moulin), "though our government be by Divine right . . . he must needs be stone blind that sees no Churches standing without it."

What said Overall? "Though we are not to lessen the *jus divinum* of episcopacy, where it is established, and is to be had, yet we must take heed that we do not, for want of episcopacy, where it cannot be had, cry down and destroy all the reformed Churches abroad, and say that they have neither ministers nor sacraments."

What said John Cosin (Cosin's Works, A. C. Library, iv., 449) of Durham, in his will? "Wheresoever in the world Churches bearing the name of Christ invocate and worship with one mouth and heart God the Father, God the Son, and God the Holy Ghost, if from actual communion with them I am now debarred . . . nevertheless always in my heart, and soul, and affection, I hold communion and unite with them; that which I wish especially to be understood of the Protestant and well-reformed Churches." And years before that utterance he had written to a French friend, Cordel of Blois, that his duty in France was to go not to mass but to the Huguenot sacrament. Better,

he somewhere says, to hold fellowship with those who have altered the *agenda* than with those who have meddled with the *credenda*.

Lastly, hear a word from the pen of Sancroft, in that remarkable pastoral to his clergy issued soon after his release (1688) from the Tower (D'Oyley's Life, pp. 324, &c.). Its whole message is closely appropriate to our occasion. "That they also walk in wisdom towards those that are not of our communion; and if there be in their parishes any such, that they neglect not frequently to confer with them in the spirit of meekness, seeking by all good ways and means to gain and win them over to our communion; more especially that they have a very tender regard to our brethren, the Protestant Dissenters."

I close here without delay. I believe it may be not unpractical to have recalled a few somewhat obvious principles and what to many at least are familiar facts, but which—both principles and facts—seems to me to be too seldom kept to the front on our side at the present time. The humblest attempt to aid in placing them there may be a contribution, under our Master's merciful blessing, to the promotion of the tone and temper of thought on this question in general which, at least as much as any precise programme of action, is our main present requisite towards the longed-for end of a scriptural, healthful, and truly living Home Reunion. May the Lord permit it, and hasten it, for the sake of His dear Son. Amen.

CHRISTIAN UNITY.*

(By the Rev. J. Hiles Hitchens, D.D., Minister of Eccleston Square Church, London.)

Very beautiful and very suggestive is our Saviour's High Priestly prayer. In the first part of it He pleads for that little band of sincerely attached disciples who had been the subjects of His training and the recipients of much good at His hands; for the little circle of followers whom the Father had given Him and whom He kept as His companions and co-workers. "Holy Father, keep through Thine own name those whom Thou hast given me, *that they may be one* as we are." Then expanding His thoughts and sympathies—embracing in His far-reaching vision all Christian converts to the end of time—He enlarges His request, and says: "Neither pray I for these alone, but for them also who shall believe on me through their word: *that they all may be one.*"

The persons for whose unity Jesus prayed are true Christians, all who, in the early ages of the Church, were led to heartfelt reception of divine truth through the agency of the disciples—all those who, since then, have taken the inspired records, and, by prayerful meditation have found Him of whom the records are full—all those who not simply believe the records true, but, who, through the Word, believe on Christ. The prayer does not refer to those who deny the cardinal verities of Christianity; nor to those who are nominal Christians only, however pure their creed or prominent their professions. It does not include the merely intellectually enlightened, or morally reformed man. It does not embrace the formalist, who is content with the name to live whilst he is spiritually dead. The subjects of the prayer are they, and they only, who having truly repented of their sin have sincerely confided in the word and work of the Lord Jesus—who have become new creatures in Him, and who are, therefore, members of the general assembly and Church of the first-born who are written in heaven—all, who in every country, clime, and church, fear God, work righteousness, and are accepted in the beloved.

But such persons *are* one. Whether they realise it or not, there is a vital and essential union positively existing among all the true children of our Heavenly Father. The moment a man in living faith reposes on the heart of Christ, he becomes a brother to every soul in heaven and on earth, that has been brought into the same relationship. Wherever he may worship, or whatever form of service he may deem it well to adopt, if his heart be united to Christ he is united to all who are Christ's—he is a member of the whole family—he is part of the mystical body—he is a living stone in the One spiritual house.

This being actually and undoubtedly the case we may properly ask, "What is the nature of the union for which Jesus prayed?" He prayed for true Christians

* Prepared for Week of Prayer Meeting at Steinway Hall.

who *were* one—who *are* one—for unity amongst those who "are one body in Him" who by virtue of their relationship to Himself must be, so long as they retain that attachment to Christ, essentially and indefeasibly related to each other. What then is the unity to which the Saviour alluded?

It will be readily admitted that it is *not the unity of uniform sentiment*. To expect uniformity of opinion on creed or practice is altogether Utopian. Men's minds are differently constituted—men's surrounding's vary—the influences to which men are exposed from childhood, and from which they receive a bias, are also multifarious, whilst the Scriptures are not on some points so explicit as to preclude diversity of sentiment. Indeed the writers of Holy Truth anticipated varying views, and hence appealed to our candour and consideration, saying, "We speak as to wise men, judge ye what we say." "Prove all things and hold fast that which is good." "Let every man be fully persuaded in his own mind." Never does Holy Writ enjoin uniformity, but, assuming that diversity will exist, inculcates unity.

All the colours of the rainbow contribute to form the clear bright sunshine, and so by diversity of opinion the unerring light of truth is best secured. In darkness the most diversified colours blend. You cannot have light without a variety of hues. So all minds will agree in a state of total ignorance, but where there is thought there will be difference of opinion. Wonder not then if one direct his attention to the precepts and another to the promises; if one dwell on the terrors of the law, and another on the gentle distilling of the Spirit's healing balm; if one be a Baptist and another a Pedobaptist; if one be a Congregationalist, a second a Presbyterian, a third a Wesleyan, and a fourth an Episcopalian. Only let each be fully persuaded in his own mind. If they are *true* Christians they *are essentially* one in Christ though mentally separate; and they may, *they ought* to retain their variety without contention, their dissimilarity without dissension.

As then the unity prayed for is *not* the *essential* unity which must exist between Christians in spite of all agitations and collisions so long as each professor retains his vital relation to Jesus—and as this unity is *not* that of *uniform sentiment*, wherein does it consist? I answer, in *oneness of spirit* leading to *combination of effort*. We may discern its nature by the manner in which it is inculcated by the Apostles. They say: "Now the God of patience and consolation grant you to be like-minded one toward another according to Christ Jesus; that ye may with one mind and with one mouth glorify God, even the Father of our Lord Jesus Christ. Wherefore receive ye one another as Christ also received us to the glory of God." "Be kindly affectioned one to another with brotherly love." "Be of the same mind one toward another" "Add to godliness, brotherly kindness, and to brotherly kindness charity." "Every one that loveth Him that begat loveth Him also that is begotten of Him." "By this we know that we have passed from death unto life because we love the brethren."

The words of the Saviour's prayer plainly teach that the unity He desired is one that is discoverable in its character—a unity that the world might witness. But if that unity is not to consist in oneness of opinion, it must be in oneness of spirit leading to oneness of action. The prayer was, therefore, for the suppression of jealousies, coldness, unkindness, and open opposition between Christian workers—for the removal of all those unheavenly thoughts and feelings which lead to mistrust of one another, and for the increase of the purest motives and most benign spirit.

There need be no sacrifice of truth or principle in securing this fraternal sympathy and co-operation. Assuming that the cardinal verities of our holy religion are retained with a firm grasp, then if God has given any man or body of men clearly and conscientiously to receive a certain aspect of truth on minor matters, that view of truth should be maintained by them with all the force of a sacred obligation; and until they are as clearly and as conscientiously convinced that the balance of evidence is *not* with them they should not submit their sentiments to be overridden by others. Nevertheless, bravely and tenaciously clinging to and advocating their carefully-formed opinions, they need not rudely, roughly, heedlessly, unnecessarily, unlovingly thrust those opinions upon others. There is an agreement of feeling toward Christ and God, and sin and Satan, and *this* should be manifest; and if manifest, the minor differences will only serve to throw out in bold relief the unity that exists. Aye, the world will possess clearer evidence of the strength of

divine grace if it witness the men, whom it regards as rivals and combatants, always united as brethren on the grand cardinal truths which they hold in common.

History tells us that on one occasion the Persian Power greatly harrassed the States of Greece, and sought to set one State against another. Eventually, the Grecian States saw their folly, and said: "We are all free; we may differ one with the other; Sparta may not be like Athens, nor Athens like Sparta, and these may differ from others; but we *all* love freedom, and *all* hate the despot; let us unite." They did so, and marched against the enemy. In vain did the thousands of the Persian monarch come out upon the plain. The Grecian States, as one man, moved to an easy victory. So when Christians, though belonging to different companies, are united to do God's work against evil, their influence will be multiplied a hundred-fold.

The effects of such a union as this are very numerous and very important:—

1. *The personal happiness* of the Christian is enhanced.—A spirit of bigotry shuts up the feelings of kindness. There is a peculiar thrill of holy delight in friendship with those who are the friends of Christ.

2. *The welfare of the Church is promoted.*—The Spirit of God is the Spirit of peace. Where love abounds He abides. While the surface of a lake is calm the smiling, radiant heavens are clearly reflected on it, but when squalls ruffle it, farewell to all celestial beauty. So is it in the Church of Christ.

3. *The world will be blessed.*—Union ranks among the instrumentalities for the world's conversion. Jesus said "that the world may believe that Thou hast sent me." "Nothing," said Lord Bacon, "does so much keep men out of the Church, and drive men out of it, as breach of unity."

Dr. Guthrie, in his autobiography, tells how a poor woman wandered across the border into Scotland. She was belated and knocked at the door of a house where she saw light in the window, and she asked for alms. She said, "Is there any Christian here that will have pity on me and take me in?" "Na, Na," was the answer as the door was rudely shut, "Na, Na, there are nae Christians here, we are all Johnstones and Jardines." Thus, alas, sectarianism often banishes from the heart and life the true spirit of Christ. Let it not be so with us.

Let us acquire and disseminate information about one another's creed, and polity, and practices; let us willingly co-operate in the great work of Christ; and, above all, let us earnestly and regularly pray for all who love Jesus, remembering that *they* are *our* brethren—members with us of the mystical body of Christ.

Foreign Intelligence.

FRANCE.

[From our own Correspondent.]

Paris, Feb. 17, 1891.

A STRIKING testimony has been lately given to the Rev. R. W. MacAll's people's meetings in Marseilles by . . . a Roman Catholic priest! "I find," said he, "a very great difference between those of my catechumens who frequent your 'popular schools' and those who do not. They have a more delicate conscience, and their replies show that they consider the Saviour in quite another manner." Pastor Lenoir, the Director of the Mission in that city, a large-hearted Christian, has six stations, of which two are entirely devoted to children—an immense boon to the dense population—and sailors, and also to devoted men and women who wish to spend and be spent in God's cause. Is it worth while to say that this essentially disinterested mission in France, whom God and man seem to delight to honour, is just now receiving the seal of God's valiant ones—persecution? The enemy is trying, through the press (not the Roman Catholic press), to pick holes in its most trustworthy and minutely accurate reports, and striving (happily in vain) to excite the "fire of hell" in brethren of other societies, not so extensive, perhaps, though equally under the guidance of the heavenly Master. Two Protestant weeklies—the *Christianisme* and the *Signal*—have valiantly shown up the folly and baseness

of the attack, which will have no more permanent effect than

"The crackling of thorns beneath a pot;
You hear; you see; and they are not!"

and call down blessings on the venerable man, now of threescore years and ten, who for twenty years has sought for nothing but the glory of God, the good of the French people, and the union of all Christians and churches in the activities of the Gospel, in true, benevolent, unselfish love to all men!

The extensive help given to the starving poor throughout France has been unusually unselfish and direct; procured not by dancing and theatricals, and fancy bazaars, but by downright donations, and very handsome ones. It seems to have opened the eyes of many as to the need. The Champs Elysées have looked over the gulf to S. Antoine and Villette, the brilliant West has peered down into the darkest East, and serious steps are being taken to help the needy to help themselves. At this date the cold is still severe, and the ice still binds the ponds and ornamental lakes of the capital, and the poor still come by hundreds to the Municipal night shelters. The proprietors of the Diorama and Concert-room, occupying one of the hillocks at the gate of the beautiful park, have freely lent the whole to the Salvation Army. Nightly the long gallery, with its immense paintings, has been the dormitory for hundreds of men. One night last week eighty or more among the number knelt during prayer—a wonderful sight in that most turbulent quarter of Paris. Singing, reading a text, and prayer, occupy a short time after the men have taken their places for the night; they like it, and claim it before sleeping. This gallery has now become a workshop for wood-chopping, carpentering, tailoring, &c.; a smithy down below gives work to others; and the concert-room makes a convenient sleeping shelter. This is a first step towards the "Social plan." The helpers are mostly men who came exhausted to the night shelter, and who have sought and found a Saviour. Strange the varied characters reduced to such fearful straits, some of remarkable intellectual ability and culture lying beside the lowest grade; plenty of young men out of place, besides the rougher workmen and tramps, &c. Another Salvationist shelter, in the Faubourg S. Antoine, is greatly appreciated by above 200 nightly; and yet another receives from twenty to thirty women. Most of them come to enjoy the meetings two hours before the time for soup and sleeping. The genial cordiality they meet pleases and attracts.

One cannot unthoughtfully pass over the centenaries of the revolutionary years which ushered in, with tremendous upheavings, the long dolorous succession of events which have brought France into liberty. In February 1791 died Mirabeau calling for "perfume, music, and flowers," to attend his sinking into "eternal sleep"; and not many weeks ago, Giffard, the inventor and aeronaut, when seized with mortal illness, put on his self-invented dying-cap, whose perfume inhaled to the exclusion of the outer air, sent him into the same sleep. Have they met in the awful realities of eternity, not to sleep, not to dream, but to face the judgment bar? A few months on, and we shall pass one by one the centenaries of the numberless errors of a well-meaning king, and the equally numberless errors of a people exasperated by ages of sin, and woe, and deception, and oppression. Deceiving, calumny, and blood-shedding were the supposed remedies. Some have inherited these errors, and ever and anon since delusion has armed bloody hands, while unbelievers propagate their fatal theories wholesale, and selfishness defrauds and sweats and calumniates as in the past! Surely we should hail every mode of spiritually resisting the foe, and presenting practically the love of God to the people. France is sceptical because of the gap between profession and practice, the gulf between Christ's unspeakable sacrifice and the self-speaking lives of some of those who bear His name. Where true devotedness is found, believers are also found. No people are more quickly moved than the French, and gained by downright, loving, self-sacrifice.

Every now and then start up fearful cases of the result of mixed marriages, deprecated alike by Protestants and Catholics. A case of divorce has lately come before the courts of law, in which, after the court had pronounced the divorce, the infant—already baptized by a Protestant Pastor—was legally ordered to be re-baptized a Catholic within eight days; as being a boy, it was incumbent on the Catholic father! And it was done.

There are just now two young priests of Brittany studying for the Protestant Pastorate, after having conscientiously come out of Romanism. Such cases are

of rare occurrence of late, though a quiet work is going on among many. The statistics of the Romish clergy in France at present are given as follows: 87 archbishops and bishops, 182 vicars-general, 751 canons, 130 episcopal secretaries, 29,752 curés, 10,379 vicars, 4,617 assistant priests, 3,397 independent priests, 2,489 chaplains, 702 superiors and professors, 5,538 pupils of the higher seminaries, 3,101 superiors and professors, and 2,134 pupils of the preparatory schools and lower seminaries. A formidable array! and these do not include the "religious" of divers orders.

The Bible Society of France has Testaments to be given freely to all the young Protestant soldiers called to the ranks.

The new Protestant Church at Passy has been opened in the place of the small one used hitherto. Protestant worship has been established at Argenteuil; seventy were present.

At the Oratoire, a solemn service was held on the occasion of the opening of the session of the Chambers.

Three Protestant artists have been carried off by death lately: Chaplin, Paul Andra, and the long-celebrated Meissonier. Pastor Gary, the chaplain of the Poissy prison (for Protestant prisoners), who had just been nominated to a Paris Church, has also died; and also Madame N. Peyrat, whose return to Protestantism was mentioned last month.

[We gladly give insertion to the following communication which we have received from the Rev. Dr. McAll, and we trust that his statement will remove any misapprehensions that may have existed in the minds of some persons with reference to the important work so long identified with Dr. McAll's name.—ED.]:—

Allusions to the relations of the Missions Populaire Evangélique de France (McAll Mission) with the French Protestant Churches are contained in the article on "France" in your issue for January, and in some other periodicals, which call for a clear statement of these relations. The Committee of Direction offer this explanation in no spirit of controversy. But it is obvious that, if our work were mixed up with elements of rationalism or worldliness, as those articles might seem to imply, it would no longer deserve the confidence and support of faithful evangelical Christians.

We venture to affirm, on the contrary, that the original basis of the Mission, which is precisely that of the Evangelical Alliance, has been in no degree departed from. Our invariable rule of action is to accept only association with those who, so far as known to us, are strictly evangelical; but without making any distinction respecting the denomination to which they belong.

It is quite true that we have come gradually into closer relations with the various French evangelical pastors and congregations. But this is surely occasion for rejoicing. It is not that the Mission has changed, in any degree, its principles or attitude, but simply that these esteemed brethren have felt more and more drawn to join with us in the effort to spread the Gospel in their country; and this increasing intimacy of association has been with those belonging to the Eglise Libre (Union of Free Churches), and with the Baptists and Wesleyans, quite as markedly as with those of the Reformed and Lutheran Churches.

Into the question of relations to the State or form of Church organisation we are precluded from entering, by our Evangelical Alliance basis. That basis forbids us to make ecclesiastical questions a ground of separation. To do so would, in fact, involve a breach of faith with all those who have contributed, whether by pecuniary gifts or personal service, to form and sustain the Mission, the undenominational platform having been from the beginning avowed and maintained.

The point at issue is this, "Ought the Mission henceforward to refuse co-operation with the purely evangelical elements (and happily they are a large majority) in those Churches, because other pastors and congregations exist within the pale of those communities marked by rationalistic or formalist tendencies?" Our answer has always been, "We ought to associate with those esteemed brethren, and seek to strengthen their hands against the opposed tendency." In fact, to do otherwise would be to cut ourselves off from co-working with fully five-sixths of the French evangelical churches and brethren. We venture to affirm that our entire co-working has been, and is an earnest protest against the rationalistic and formalist elements, because we have, on principle, refused co-operation with the representatives of those elements in every instance in which we have been aware of their existence. This course of action has, on several occasions, required

no little determination, and cost us no little pain, in withdrawing from those otherwise entitled to much esteem when the fact of their non-adhesion to strictly evangelical ideas has become known to us. Strong pressure has even been put upon us, repeatedly, to relax this rule of action; but it has been rigidly adhered to in all cases.

The fact of our having granted the use of the station of Boulevard Bonne Nouvelle, Paris, for worship instituted by a committee connected with the central (Oratoire), parish of the Reformed Church at an hour when our evangelistic meetings were not held, has been cited more than once, as if involving a compromise of the above principle; because in that great parish, although the two titular pastors and a majority of the adherents are evangelical, a section is marked by the opposite tendency. On the contrary, this was a fine opportunity for publicly evidencing our resolve to do our utmost to strengthen the evangelical party; because the movement was originated and sustained by a voluntary committee of faithful pastors and members in that congregation, with the avowed aim of combating the tendencies referred to by the pure teachings of the Gospel.

To comprehend accurately our position, it is necessary to take into account the factthat these two contrasted tendencies in the Reformed and Lutheran Churches form a strongly-defined line of demarcation, so that the more closely we associate ourselves with these faithful French brethren whom we honour and love (who constitute the evangelical section, and happily the large majority of these two communities), the more emphatic in effect is our protest against formalism and worldliness, and all that is unevangelical or indefinite in doctrine.

While thus affirming our resolve to co-operate with the faithful portions of these two denominations, we are, and have evidenced ourselves equally ready to join hands with the other faithful communities —Eglise Libre, Baptist and Wesleyan. We have gladly set ourselves to work with and aid them wherever possible, and are still prepared to do so.

The Committee of the Mission is, naturally, composed of members holding each one his own views on Church organisation and government. We take our places on that Committee, not as representing this or that denomination, but simply as associated workers in the common cause of evangelisation. To accept co-working with our brethren, whether holding our own views of Church polity and organisation or not, is obviously the sole principle on which a non-denominational (or as it has been justly defined, *all-denominational*) Mission can go forward. To depart from it would be to quit the ground of the Evangelical Alliance. We have studied most carefully to adhere to that ground, and shall do so still.

Signed for the Committee of Direction of the Mission Populaire Evangélique de France,

R. W. McAll, Hon. President.

GERMANY.

[From our own Correspondent.]

Berlin, Feb. 14, 1891.

The fear which exists among all Protestants that our Government gives way too much to the claims of Rome, and which caused a number of large meetings to protest against the return of the Jesuits, has received new food by the latest Bill on the money, which had been kept back during the years of conflict. Your readers will remember that last year the Government proposed to keep these 16,000,000 of marks, but to pay the interests annually to the different Roman Catholic dioceses. The Minister for Public Worship at the time declared that it would be impossible for the Government to go further. The Bill was negatived owing to the strong opposition of the Ultramontanes, who spoke of "robbery" and similar things. Now the Government, after only one year, proposes to hand over the sum to the bishops, and the same minister lays this new Bill before the House. It was a painful sitting, as his words were received with laughter in the House of Deputies! It may be that many votes will be obtained for the Bill, as the extreme Liberals support it. This very remarkable fact springs from their total indifference to all religious questions, and because they often find the Ultramontanes to be their allies in the common opposition to the Government. But the Conservatives and National Liberals oppose it staunchly, as this sum in the hands of the bishops would only unduly increase their power and facilitate their hostilities against the Protestant State.

We now rather live in a time of surprises and quick changes. The dismissal of Mr. Stöcker has soon been followed by another one, which also created great sensation. Count Waldersee has been removed from the position of Chief of the General Staff, and has received the command of the 9th Army Corps. The political and military side of the question does not belong to these pages, but the change is felt in Berlin by all Christian workers, as we lose here one of the warmest supporters of the evangelistic agencies. Count Waldersee, who at his departure accepted the honorary presidency of the Young Men's Christian Association, has been a great help towards securing for the association its new building, Wilhelmstrasse 34. But it is of the Countess—his wife—we are speaking. Not only did she freely and willingly assist many Christian institutions here with her ample means, but she took part herself in the work. She is a true child of God, a single-hearted Christian, in whose eyes the peace of God is visible. Her gentle influence for good was felt in many Christian works. There is general mourning at her departure, and the Young Men's Christian Association, where she acted as president of the ladies' committee, has arranged a farewell meeting for her, to which all the agencies have been invited with which Countess Waldersee stood in connexion. But often what is a loss for the one is a gain for the other. Christian friends in Hamburg and Schleswig-Holstein joyfully welcome her at Altona, her new residence. Also in the administration of the Church great changes are forthcoming. The president of the Upper Consistory (Mr. Hermes) and the president of the Consistory of the province of Brandenburg (Mr. Hegel) have given in their resignation. The former makes use of the new law, by which every official can ask for his pension at the age of sixty-five. Whether there are special reasons for Mr. Hermes to do so has not transpired yet. Mr. Hegel, who is already seventy-seven years old, undoubtedly only leaves because his physical strength is no more up to the work. Though a very strong Lutheran and sometimes a little sharp in his polemics, it must be recognised that he rendered very great service to the Church. He was known to be a zealous champion for the old truths of the Bible. Many persons are named as successors for these two men, but nobody knows who will be chosen.

Another minister has followed the example of Mr. Droste and left the Church, Mr. Brodersen at Frebschen. It is sad that just the two pastors who were blessed with great revivals in their parishes should take this step. At Frebschen, the patron is a Christian, who thoroughly sympathises with Mr. Brodersen and he means to appoint a successor, who, though remaining in the National Church, continues the truly evangelical work of his predecessor.

Mr. Stöcker has now begun to hold services every Sunday morning in the large hall of the city mission house, which, then, of course, is crowded.

The new church built by an association of German young ladies, called "Kapellen-Verein," was inaugurated on Sunday, Jan. 19. It is a handsome church and a living testimony to what voluntary work can do. This church was built much quicker than where the thing is done officially. The Emperor was present at the ceremony.

A number of German ladies sent a petition to Parliament, to the Home Secretary, and to the Minister for Public Works, in the interest of morality, drawing the attention to some dangerous abuses. They have received friendly replies. May real changes take place!

The Young Men's Christian Association, 34 Wilhelmstrasse, celebrated its eighth anniversary on Jan. 29. The association could look back with deep gratitude on the past year. The larger expenses of the new premises had been completely covered by increased voluntary contributions. The increase of members had also been considerable. Different new evangelistic efforts has been blest. It was, therefore, possible to give a look out on new future plans. The one was to appoint a secretary exclusively for the work among German students. The second is to hire rooms at other parts of the town, but where the work is to be conducted from the central station. Undoubtedly, the association has not only done a great work itself, but it had an indirect influence on many other Young Men's Christian Associations in Germany, especially towards an increase of spiritual tone and missionary agency.

ITALY.

MISSION TO THE ITALIAN SOLDIERS.

The Mission, during the year just closed, has proved itself to be the useful ally of all gospel work in Italy. Its fruit is to be found in all Churches. If God has fixed it, as we believe, on stable foundations, against which the gates of hell shall not prevail, none the less true is it that the gates of hell rage with loud violence around it. And for its successful prosecution it is necessary that there be no diminution, neither in the sympathising prayers that bear it up before God, nor in the generous supply of the material means necessary to its maintenance and extension.

On October 1, the first regular Public Service of the New Mission Year was held, the preaching hall was well filled, and the serious attention of the soldiers to Mr. Piggott's inaugural address was encouraging. This opening service is always followed by three months of diligent sowing. Hearers, impressed by the preaching of the Word, give in their names as catechumens. These catechumens receive weekly instruction in preparation for the Christmas Communion Service. One evening in the week is devoted to singing-practice. And every evening during the soldiers' hour of liberty the preaching hall is open, and my assistant evangelist and myself are at our posts. Every evening, too, from an earlier to a later hour, the class-rooms of the *Circolo* are at the disposition of the subalterns who have entered their names as members.

Of all these labours the most precious fruit is that which is garnered at the Christmas Communion. The present year's service yielded to no former one in impressiveness. More than fifty new recruits took upon themselves the Lord's vows; while some hundred of their comrades looked on with greater seriousness than usual. It is our custom to hold a similar service at Easter and Pentecost; and this year, on both these occasions, the ranks of the Soldiers' Church were enlarged with new accessions. To God be all the praise! And may His grace give depth and permanence to the work thus commenced.

It is helpful to the new converts that so soon upon their first Communion should follow the Week of Universal Prayer. It has long been our custom to observe it in a series of evening meetings, at which old and approved members of the Church preside in turn. The attendance this year was unusually good, and the simple, fervent petitions of the soldiers revealed the power of the one Spirit, by whom the intercessions of that week rose united to the Throne of Grace.

During this year also I paid my four customary visits to the towns in the neighbourhood of Rome in which garrisons are located, containing former members of the Church. These towns are Viterbo, Spoleto, Perugia, Civita Vecchia, and Caserta. In each garrison I found a little company of believers still faithful, and meeting regularly under its local head. At Spoleto the captain of the garrison, hearing of my arrival, sought my acquaintance and was present at our services. At Perugia, on the contrary, the leader of the little band has had to suffer bitter persecution, borne, however, with exemplary faithfulness. At Caserta there met me brethren from the artillery regiment stationed at Capua, and others from the *Bersaglieri* stationed at Maddolini; and with these and the sergeants who have gone from our ranks to pursue their studies in the Military College at Caserta, I held delightful services in a large room of the hotel where I was lodged—services which left in all the ardent desire that they could be more frequently repeated. In all these visits I was accompanied by my colporteur, or, in his stead, by one or another of the columns of our Roman Church, and with their help was able to make the journeys by rail or diligence, and the halts in town or village on the route, valuable opportunities for sowing the good seed of the Gospel. In the train on the way to Viterbo we fell in with a company of young seminarists on their way home for the holidays, who listened with interest while we spoke of the truth as it is in Jesus.—(*Extracted from Signor Capellini's Annual Report for* 1890.)

THE LATE PASTOR ARMAND-DELILLE.

By Madameoiselle S. P. Blundell, of Paris.

Pastor Isidor Armand-Delille was one of the first in France to rejoice at the formation of the Evangelical Alliance. More than any one we ever knew, he filled up the type which the beloved Edward Bickersteth and others had in mind

when conceiving and founding the association. He was a perfect gentleman; while valiant for truth, he never soiled his pen by unfair dealing with an opponent. He never joined in the common hue and cry of the misinformed against new methods of Christian effort. His independent, well-informed mind, large reading and experience, moved in a higher region, took a wider sweep, judged from a nobler standpoint. A few particulars of his life, from one who during forty-six years has been privileged to have him for pastor, friend, and counsellor, will be welcomed by the reader.

Pastor Armand-Delille was descended from the Waldenses of Piedmont. He was born in Nyons (Drome), where, a few years back, we met aged folk delighted to give their pleasing reminiscences of his blameless unselfish youthful days. *Unselfishness* was the feature of his whole life. He studied theology in Geneva and Strasburg, where he was ordained Pastor of the Reformed Church in 1835. In 1836 he was pastor in Marseilles, from whence he was preparing to go to Switzerland for his marriage, when the cholera burst out. He postponed his journey, and gave his whole time to the sick and dying—the only pastor there—until the disease abated. He then fetched his bride. Very remarkable conversions marked his eight years' ministry in Marseilles, in conjunction with Pastor Napoleon Roussel. In 1844 he accepted a call from Paris, to superintend for a season the preparatory home for study, opened for evangelists by the Society for promoting the general interests of French Protestantism. Thus commenced his long, remarkable, and blessed ministry in the capital. Small mission stations for the general population were formed; one, remarkable for results, was in the Protestant schools founded and supported by Lady Georgina Needham, in Chaillot; another, with its congeries of interesting works, school, chapel, founded independently by M. Racine Braud, of the Evangelical Alliance, at Fontainbleau, was peculiarly interesting to Pastor Armand-Delille, who was one of its most frequent visitors. In September 1848 the short-lived Republic gave freedom to the Reformed Churches united to the State to hold their General Synod. The interests and hopes of Protestants were excited to the utmost. But when the assembly voted the *status quo*, and chose to remain without a confession of faith, Pastor Armand-Delille was one of those who withdrew, together with Pastor Frederic Monod and Count Agénor de Gasparin. They together, in their black robes, opened the Free Church in the Rue des Petites Ecuries, in May 1849, amid the congratulations of numerous Free Church brethren. This church now forms part of the subsequently formed *Union des Eglises Evangeliques Libres*, and meets in the Chapelle du Nord.

The mission station for evangelization removed from Chaillot to the Faubourg S. Honoré—first to a carpenter's bedroom, where boards between two stools formed the rude tremulous seats, then to the little hall familiarly known as "180" (from the number of the house). There, after English and French Sunday-school and Congregational English service, the French Protestants met in the forenoon, and the evenings were given to the mission. The Lord's Supper was celebrated monthly. Many English who came to hear a pure Gospel in pure French were brought to embrace salvation. Sometimes the services were taken alternately by Pastor Napoleon Roussel, who had followed his friend to Paris. The latter would take a wide expanse of subject, gradually condense it until—like a fine-pointed arrow—it would make its inevitable way to the hearer's conscience, when a full free salvation would be presented in a few terse, strong words never to be forgotten. The former would expand a text to the utmost, bringing it to yield its treasures of wisdom, love, grace, holiness till the hearer was enveloped by the very breath of heaven. In practical exposition of Old Testament histories he was unrivalled—it was the unlocking of a treasure house and giving up the key. At one time the common people would say he has only one fault, he leaves off too soon. His doctrines remained fully orthodox, never gliding down the modern inclines. Visitation of rich or poor, of all who desired—and these were legion—prayer and benevolent meetings, and hospital visits were adjuncts to the evangelistic meetings. He had wealth of consolation for the sick and afflicted, he cheered and encouraged young beginners to "try again," and spurred them on against difficulty, and developed many a vocation from that of the humble street-sweeper, who, through his hands, became what M. de Pressensé used to call the "King of Colporteurs" of the Bible Society to the highest in rank and station—among

whom the late much-loved and regretted Lady Harriet Cowper. No illness at that time dimmed his energies; but all was carried on quietly, never obtruded on the public scene. He always seemed to be in advance of his times, he welcomed foreign evangelists, never scorned their methods, he understood after or inquiry meetings—one of his daughters found peace in her Saviour, through one of Reginald Radcliffe's, in 1861—and brightly did he encourage the beautiful fresh faith of a score of young converts during that short revival time who met for prayer and singing among the rocks and bowers of the Varman sea coast, where they were spending the vacation. He encouraged women to pray in mixed prayer-meetings, and saw no reason for them to be prohibited from speaking in public of the "marvellous things of God." In most questions he advised intrepidity and boldness. He never called initiative pride, nor did he mistake faithful tenacity of purpose for obstinacy, nor holy self-denial in labours for imprudent temerity as so many others do so soon as a soul or a church is revived. This shone out in his approval, encouragement, and bold counselling of the various efforts to propagate the truth on the Champ de Mars during the Exposition of 1867 and of its various outcomes—the Bible carriage, the kiosks and halls of later expositions, the popular publications, the preaching the Gospel from Bible and tract stalls at fairs, &c. One of the most important results of the work commenced at the Evangelical Alliance *Salle Evangélique* in the Champ de Mars in 1867, together with the sojourn of H. Grattan-Guinness in Paris, was the "popular meetings." The "180" hall had been taken by the City of Paris to make a thoroughfare, the mission work had received kind hospitality in the American Church, and finally had found its home in the Congregational Chapel of the Rue Royale. There every afternoon the passers-by were called in, short Gospel appeals and addresses made, and New Testaments lent. One of the peculiar talents of M. Armand Delille was his perfection of language—simple, so that the lowest could understand, refined so that the highest intellect could find no fault. Of course, he had helpers; but it was curious to see working people peering in and, if accosted, say, "We are waiting for the 'Chef,' for we understand him the best." Many, many souls were the result of these meetings, which he carried on during the fearful war and famine. He had the terrible duty—a voluntary one that none else had perhaps nerve to consent to—to prepare for death, and accompany to military execution, the first Prussian spy executed in Paris; the unfortunate young man was a Protestant.

As usual his mind grasped in a masterly manner the true situation of France; and failed not, day after day in word and by the press, to spread in the beleaguered Paris, uncompromising truths calling to repentance, to cast off iniquity, and to receive the full pardon of a loving though chastening God. No political speeches from him, no false patriotism so prevalent at the time—souls, souls were at stake! In the words of a friend of Paris at the time, "His was the only known spring of pure unsullied Gospel truth flowing undaunted and daily during the siège."

During the Commune he was necessarily absent. We saw the little hall surrounded by flaming houses, but unscathed it remained, and when Paris was pacified the mission was resumed. During a short interruption, necessitated by a change of landlord and the rebuilding of the premises, after which the meetings recommenced, the pastor created the *œuvre des affligés*—*viz.*, a hall at the gate of one of the Parisian cemeteries, where mourners may turn in and hear of Him who is the Resurrection and the Life. The same style of simple popular speaking, and conversation there as in the Rue Royale, has brought many to spiritual life.

The Rue Royal Hall is now called Salle Philadelphie, and is used by Mr. McAll's mission in the evenings, and the English Congregationalists on Sunday mornings.

Pastor Armand Delille was present at the Evangelical Alliance meetings in Freemason's Hall, London, in 1851. He was the Paris correspondent of the *Christian Times* from 1850 till it merged into the *Compas*, and was the writer or chief inspirer of much of the French correspondence of the *Beacon* and other papers connected with the Alliance, and never ceased being the friendly counsellor of the French correspondence of the *News of the Churches*, and, since 1871, of *Evangelical Christendom*. For a few years he was editor of the *Ami de la Jeunesse*, and for fifteen years the kindly adviser of the *Ami de la Maison* and the *Rayon de Soleil*.

He lived in an atmosphere which was death to all that is *not* lovely, pure, and

of good report, and all who were not so had to shrink from the contact, or conceal their true nature in his presence; this, with his "patient endurance" which he once said was the great lesson of life for him, prevented him at times from discerning the wicked and designing, but when he did discern them, his prompt and definite action made short work. At one time of his life a remarkable increase of spiritual fervour was noticed in his ministrations; some thought he was pluming his wings for flight above, but he lived many years more. He subsequently said he had then passed into a life of faith and continual dependence on the Lord which answered to the Lord's promise that living waters should spring up unto everlasting life, and that he had simply seen his need, rested on the promise, and immediately received. The wave of blessing which then rose is now following to all eternity.

His long wearisome illness was solaced by the tenderest care of his beloved partner and the dutiful love and reverence of his six remaining children. He was in his eightieth year.

A CORSICAN CONVERT'S VIEWS ON THE HOLY SCRIPTURES.

The following paper is written by one of the young men who, on returning from college to a village in Corsica, heard and accepted the Gospel:—

"I confess that the majesty of the Holy Scriptures amazes me, that the holiness of the gospel speaks with divine persuasion to my heart.

"Look at the books of the greatest philosophers with all their pomp, they are not to be compared to the Bible! Can it be that a book so sublime, and at the same time so simple, is the work of man? Can it be that He, who is the Author of it, is but a man Himself? When we see the blindness and misery of man throughout the world, without light, living for himself, lost in this corner of the Universe, not knowing what he is there for, or who put him there, or what is to become of him after death, he seems like one who has been taken while asleep and placed on an uninhabited island, and who awakes terrified, knowing not where he is or how to escape.

"The Roman Catholics, being entirely ignorant of the majesty of the Holy Scriptures, are consequently in blindness and misery, submerged—as it were—in the waves of Acheron. The Gospel, which is essential for the salvation of the soul, is full of sweet hopes and of gracious invitations given by Jesus Christ Himself. 'Come unto Me,' He cries, 'all ye that labour and are heavy laden, and I will give you rest.' 'Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat.' What grander invitation could there be for a sinner, coming, as it does, from God Himself; whilst the Roman Catholics are limited to the commandments and invitations of men, who say: 'Come, bring your money to us and we will say a corresponding number of masses for you, (which will be wholly ineffectual!); and the poor people who know not the truth, because it has been suppressed and changed by councils and Popes, trust in the priests, and believe that the invitation and commandment of the mass are real, whereas they are false. I am glad to discover two passages in the Bible which entirely condemn the mass: 1st, Hebrews x. 10, 11—'By the which will (of God) we are sanctified, through the offering of the body of Jesus Christ once for all. Whilst every priest standeth daily ministering and offering ofttimes the same sacrifices, which can never take away sins.' The mass therefore has no power to take away the sin of the living, far less of the dead. 2nd, 'As they (the disciples) were eating, Jesus took bread, and blessed and brake it, and gave it to them and said: "Take eat, this is my body;" and He took the cup, and when He had given thanks, He gave it to them and they all drank of it.' By this we know that Jesus Christ instituted the Lord's Supper with broken bread, which represented His body, and the wine of the cup which represented His blood, His blood of the New Testament which is shed for many. The Roman Catholics, on the contrary, have not used this cup since the 15th Century, when the Council of Constance ordered the withholding of it from the laity. We may say that the Gospel which is meant to be our spiritual food, is, as such, abolished and despised by those seducers who cause the loss of many souls.

"It is strange that learned men of the present day know so little about the conduct of the Popes, as, for instance, John XXIII., who seized the pontificial

throne after having sent poison to his predecessor, Alexander V., and who assembled a council at Rome which included 1,800 priests, 340 comedians, and 700 bad women. As another instance, Boniface VIII. and Clement V.—one at Rome, the other at Avignon—moved by jealousy, excommunicating one another. Then we ought not to be ignorant of the great struggle between Boniface VIII. and Philip the Beautful, nor of the bull fulminated by Boniface. This is to be found in the history of France. Is this the infallibility and holiness of the Popes, of which we hear so much? Can we believe that these Popes, canonised after death by a Pope worse than themselves, are really admitted as saints before God? Really, how strange the long struggle of the Roman Catholics against the truth and majesty of the Gospel! All these violent efforts cannot weaken the truth, but serve rather to exalt it. The light of truth suffers nothing from violent efforts to obscure it. Violence has but a limited action under the control of Him who is supreme, who makes it serve the cause of truth. But truth is eternal, and must triumph over its enemies, because it is eternal and mighty as God Himself (John i. 1—6)."

TURKEY.

AINTAB COLLEGE.

THE following communication from the Rev. Dr. Fuller will be read with painful interest. [We cordially commend his appeal.—ED.]

Our college is burned! Last Friday, Dec. 26, at midnight the cry reached us, "the college is on fire!" We sprang up, and hurried into the glare and smoke. A hundred strong hands were ready to aid, but the fire had already got firm hold of the building. Our only hope is to save the two wings, but our means are inadequate and the supply of water scanty. The fire and smoke force us back from room to room, till after a short hour of struggle we draw off to take account of what remains to us. We find all our boys safe. The president's house is untouched, and the west wing of the college, containing library, laboratory, recitation rooms, and kitchen is saved, although the books and apparatus are a good deal injured by removals; besides, a considerable quantity of stores and miscellaneous furniture have been got out. But the main building and east wing containing school-room, large dormitory, dining-room, museum, and several private rooms for tutors and students, are ruined. The heavy stone walls are standing, but so cracked and seamed that it is evident they will have to come down to the ground; besides this, the winter's supply of wood, most of the school furniture and a good many school books are destroyed, and our beautiful printing press is badly damaged. At least, 2,500 liras (11,000 dols.) gone in a night, and this the second fire in Aintab in two years. I believe it is but just to say that the misfortune has occurred in spite of very special precautions to prevent it.

In previous years the college has had almost every winter one or more alarms of fire, and it was largely on this account that we decided to discard our stoves and procure a hot-water heater. We had a large chimney, built up from the ground, carefully examined, and changes were made to guard against possible accident. The point where it passes the roof was also examined by our carpenter and reported safe, but it now appears that one thing escaped his notice. Meanwhile, our heater worked admirably. The soot accumulated in the chimney had been twice burned out without show of danger. Again, it seems to have kindled, and this time there was no possibility of averting the final result.

Fortunately, the Board of Managers were already gathered at Aintab for the regular semi-annual meeting. They had come expecting to listen to encouraging reports, and to consider plans for the further enlargement and progress of the work. They found themselves confronted with the stern necessity of appealing to friends who have so generously helped in the past. We bowed our hearts in prayer; we asked the way of duty. There is but one way: we must go forward. We review the situation. The old building had done good service for over fourteen years, though ill-adapted in many respects to our work. And now that we must do it over again, we will make the new far better than the old. At one effort we will both improve and enlarge; 2,500 liras (11,000 dols.) will restore. We will raise 3,000 liras (13,200 dols.) and build just what we need.

If the college is to live and grow again

it must sprout from its own roots. The times are desperately hard, the people utterly exhausted under the accumulated burdens of taxes, famine, cholera and business stagnation, but faith and love will still find means of expression.

Committees are appointed to make a thorough and general solicitation for contributions first from the teachers, students, and graduates of the college, and so on in widening circles outward to all the friends in Turkey. We can scarcely hope that the sum received from this source will be large but it will be a gift of love which will, we hope, show our friends abroad that it still has a right and a duty to live in spite of its misfortune. The President is asked to tell the story of our loss and need to the trustees and other friends in America and England, and ask them what they can do to help in this work.

Contributions for the new building may be sent by Bills on London direct to the Rev. A. Fuller D.D., Aintab, Turkey; to Messrs. Barclay Bouverie & Co., Pall Mall East, London; or to W. W. Peet, Esq., Bible House, Constantinople.

THIRTEENTH GENERAL UNION FOR PRAYER FOR THE ENTIRE SANCTIFICATION OF THE LORD'S-DAY, FROM APRIL 5 TO 12, 1891.

THE following invitation has been sent to us by the Rev. A. Campbell, of Montrose:—

The "[redacted] to Prayer" in April 1890 was published in thirteen languages and dialects. The number of copies circulated in a separate form was 314,500, bringing the number up to 2,122,500 since the Society was formed in 1878, besides a wide circulation by periodicals. The efforts to promote the cause are only yet beginning, and much more prayer on the part of all professing Christians must be made. To this end the co-operation of all who prize the blessing of the Lord's-day and who believe in the power of prayer under God are earnestly asked to secure the universal circulation of these calls to united supplications in private and in the family.

Subjects suggested for prayer and praise:—

1. *A large Outpouring of the Holy Spirit on Divine ordinances, especially on the Lord's-day, that thereby God's people may be greatly edified, and that the unsaved may be converted.*

The great promise made by Christ to His disciples was the gift of the Holy Spirit. That promise, in answer to prayer, began to be fulfilled in a marvellous way on the day of Pentecost, which was the first day of the week. There are many more people on the earth now than at that time to be brought to a knowledge of the truth. The churches have great need, therefore, for an extensive baptism of the Spirit, especially on the Lord's-day, to enable them faithfully to do the work entrusted to them. (Read Ezekiel xxxvi. 21—38; Jeremiah xxxi. 31—34; Hebrews x. 15—25; Isaiah lvii. 8—14; Acts ii.

2. *That efforts wherever made to secure Sabbath rest for Post Office servants may soon meet with full success.*

There are few countries in which measures are not being taken, in one form or other, to secure rest on the Lord's-day in the Post Office department. Among others, efforts are being made to obtain this in the postal service of Great Britain and Ireland. Proposals are ripe for being brought before the legislature to secure that the whole kingdom may be conformed to the practice in London, where, with a population of about 5,000,000, no postal delivery is made from Saturday evening till Monday morning. It is believed that were this secured a great impetus would be given to similar movements over the world. Therefore let those of every land join in fervent prayer for early success. (Read Deut. vi. 1—15; Eph. vi. 13—19; Amos viii. 4—7; Lev. xxvi. 27—35; 2 Chron. xxxvi. 15—21.)

3. *That rest from all other forms of unnecessary labour on the Sabbath may be speedily obtained.*

Among these other forms may be mentioned—extensive railway travelling; pleasure sailing, with its dissipation; hiring of vehicles, accompanied by much drunkenness; car and omnibus traffic, occupying the time and labour of countless numbers of servants, and tempting multitudes to unnecessary travelling; festive parties, which cause great additional work to domestic servants; loading and discharging of ships at many ports, in which, it is affirmed, not a few British ship-owners are among the most guilty; open shops, and especially those for the sale of intoxicating liquors; all

these and similar forms of Sabbath labour, leading as they do to other gross vices, should be at once the subject of most earnest petitions that God would remove them. (Read Nehemiah xiii. 15—22; Luke iv. 16—20; Ezekiel xx. 12—24; Revelation i. 10—20).

4. *That all who are set free from work on the Lord's-day may spend it in due rest and worship, and not in the pursuit of pleasure, which compels millions of persons throughout Christendom to labour for the gratification of others, and which perverts the day from the sacred purposes for which it was divinely appointed.*

It is matter for much thankfulness to God that recently in Continental Europe, as well as elsewhere, very marked signs of progress have been given as to the desire for Sabbath rest for all who have to labour in any form. There seems to be, however, one notable exception to this—namely, no rest for those who conduct conveyances, whether more public or private, to serve the myriads, who, being set free from labour themselves, do not scruple to entail additional labour on others by Sabbath travelling. Prayer should be fervent and instant that this evil may be removed; that those who can have rest may take it and spend the day profitably for their best good, and may find means at certain seasons on week-days for excursions, as is the case in many communities, reserving the holy day for the blessed objects for which it was divinely given. (Read Psalm lxxii.; Isaiah lviii.; Ezekiel xxii. 26; Acts iv. 23—31; 1 Tim. iv. 8).

[Copies of this paper to be had of Messrs. James Nisbet & Co., 21 Berners Street, London, W.]

Missionary Notes.

Western India.—The Rev. F. G. Macartney sends to the Bombay localised *Gleaner* an account of a Sikh whom, with his wife and child, he baptised on October 12. More than twenty years ago this man, while on a pilgrimage to the tomb of a famous Sikh saint, received from a Sepoy a copy of the Gospels and the Acts bound in one volume, by reading which he became convinced that Christ was the true Guru. Even ten years before that he had been seriously impressed by reading some Christian publications which had fallen into his hands at Ludhiana, in the Punjab. Mr. Macartney says: "Of those I have baptised in a humble position of life, none, I think, have shown such simple, child-like faith as these adults."—*Church Missionary Intelligencer.*

Zenana Bible and Medical Mission.—The friends of this Mission met together last month to bid farewell to five lady missionaries, three of whom were returning to their work in India, and two going there for the first time. Lord Kinnaird, who presided, spoke of the responsibility which rested upon the Church in carrying on Christian work in India. The Rev. A. R Cavalier (general secretary) introduced the outgoing lady missionaries—viz.: Miss Baumann, who is appointed to Landour, North India, and is supported by the Guildford Association; Miss Macphun, returning to Patna; and also Miss Gregory, who will be supported by the Bath Association. Miss Penny is to be the representative of a lady who is unable to go to the mission field herself. Stationed at Benares she will be engaged in evangelistic work in connexion with the new hospital. Miss Tulloch, who is to stay at Lucknow, is supported by the Ealing branch of the Young Women's Christian Association, and by "Time and Talents'" members there. Each of the ladies asked for the prayers of those at home, that God would bless them in their service amongst the Women of India. The Rev. C. Bradshaw Foy, Vicar of St. Mary's, West Kensington, addressed the missionaries, taking for his subject, "Christian Earnestness," based on Christian experience. This Society sent ten lady missionaries to India towards the close of last year. The Committee are now seeking to respond to the appeals which are constantly made by missionaries in India for further helpers. The Society has just received intelligence from India that the foundation-stone of the new hospital for women at Lucknow was laid on the 2nd of February. This hospital is being built as a memorial of the late Lady Kinnaird. A new permanent hospital for women has also been opened at Benares and a temporary one is now being established at Patna. All the hospitals of the Society are superintended by missionary

ladies, who are fully qualified medical practitioners. The extension of the work is limited not by lack of opportunity so much as by lack of funds. Happily there has been a large increase of the latter during the past year. Untiring efforts are, however, being made to further augment the Society's income by £5,000 per annum. Information will be gladly given by the Secretary, Zenana Bible & Medical Mission, 2 Adelphi Terrace, London.

BRIEF NOTICES OF BOOKS.

Stories from the lives of Moses and Joshua. Religious Tract Society.

THIS volume, by Joseph Johnson, is one of a series of stepping-stones to Bible studies. It is a handsome book of over 300 pages, in good clear type, with numerous illustrations of a high order, and most suitable for a present to a boy or girl. Written so that young children may easily read it, the author's aim has been to present a consecutive history of the wonderful deliverance, the wanderings, and the settlement of the children of Israel in the land of Canaan; and to let the lessons of Infinite wisdom and Divine love speak for themselves. We cordially commend this series of "stepping-stones," and we hope the succeeding volumes will be equal to that now before us.

Once Hindu, now Christian. Jas. Nisbet & Co.

DR. MURRAY MITCHELL is well known to the readers of *Evangelical Christendom* and to the members of the Evangelical Alliance generally. Anything from his pen is always acceptable, but in this book he takes the *rôle* of Editor of the autobiography of his friend Baba Padmanji. The descriptions of Hindu life and religion are graphic, and they are such as only a born Hindu could have supplied. We have in these pages an account of the experiences, the trials and difficulties of one whose mind and heart were at last opened to receive the True Light and to find "joy and peace in believing." Since his conversion, Mr. Padmanji has written and published many pamphlets and books, and the brief sketch of his work from 1854 to 1889, which forms an appendix to the volume, is a valuable addition to the story of Baba Padmanji, once Hindu, now Christian.

Transformers and Spiritual Chameleons. By Major-General AYLMER. Jas. Nisbet & Co.

THE author in his introduction warns his readers that his book "has not been compiled for philosophers, nor for scientific experts, nor for learned men, whether intellectually or theologically. We are also informed that the writer claims neither good style nor an orthodox literary form, yet he has here brought together many valuable gems from the works of Archbishop Usher, Bishops Jewel, McIlvaine, Ryle, and others. At the same time prominence has been assigned to the Holy Scripture, and on this ground alone the book is worthy of thoughtful and prayerful consideration. But we cannot agree with the author's modest estimate of his own part in this volume. He is one who has a firm and strong grip of truth, and is, withal, an earnest and spiritually-minded man, with whom it is not only safe but exhilarating to study the important questions here brought before us. We shall sufficiently indicate the scope of the book by quoting the opening sentence: "The war between scriptural and not merely political Protestantism on the one hand, and Romanism and Ritualism on the other hand, is becoming more intensified from day to day." We wish for this little volume a large circulation and many thoughtful readers.

The Baptized for Behoof of the Dead—Who? By R. A. MACFIE, F.R.S.E. Jas. Nisbet & Co.

THE essayist has set forth his own views, confirmed by the opinions of eminent divines, in a very interesting manner, and the pamphlet will well repay the perusal of all who take an interest in the subject. The passage—1 Corinthians xv. 9—is perhaps one of the most obscure in any of Paul's epistles, and it would seem impossible to express a definite view as to the full meaning of the passage. The following thoughts claim our notice: The Holy Spirit speaking by the Apostle from the 12th verse witnesses to the truth of the Resurrection of Christ and the consequent rising again of all who sleep in Him, at His coming. The reign of Christ when all His enemies shall be put under His feet is then referred to, and from the 29th verse the Apostle reasons that if it was not true that Christ was risen, and that all things must be subdued unto Him—what would be the advantage of disciples being baptized into the faith of a dead Christ "if the dead rise not at all? why are they then baptized for the dead? and why stand we in jeopardy every hour?"

The Battle of the Standpoints. By the Rev. ALFRED CAVE, B.A., D.D., Principal of Hackney College. Eyre & Spottiswoode.

THE admirable address given by Dr. Cave at the Manchester Conference of the Evangelical Alliance last autumn on "The Old Testament and the Higher Criticism," has been brought out by Messrs. Eyre & Spottiswoode in a pamphlet form. The address has been amplified and made more complete than was possible in the course of an address. It was the intention of the Council of the Evangelical Alliance to publish this valuable paper for wide distribution, and it has already appeared in the pages of *Evangelical Christendom*. We are glad, however, that the address in this expanded form is now published at the cheap rate of sixpence per copy. We hope that a great number of the friends of the Evangelical Alliance will obtain copies for distribution. An admirable antidote to some of the poison now so widely disseminated through the press, this *brochure* is, by God's blessing, calculated to be of real service in the battle between those who uphold God's Word and those who seek to undermine it.

The Broad or Narrow Road—Which? A Reply to "Pax Vobiscum," by General Sir ROBERT PHAYRE, K.C.B. John Kensit.

A TRUE witness has spoken. The plausible reasoning of the writer of "Pax Vobiscum" has

been clearly exposed in the light of the New Testament. The pamphlet is worthy of a wide circulation, and will be found most useful to young men and others whose minds are unsettled by the erroneous teaching now so rife.

"To the law and to the testimony; if they speak not according to this word it is because there is no light in them."

Aids to Public Prayer. By the Rev. Ambrose D. Srong, Congregational Church, Brighton.

This appearance of this booklet is very seasonable. It is both suggestive and instructive, and will prove helpful to young Christians, and also to others who have not been in the habit of praying in public. The author has prepared his little work in the spirit of the Evangelical Alliance, and with reference to the observance of the universal Week of Prayer.

Leaves from the Tree of Life. By the Rev. J. Rate, M.A. Hodder & Stoughton.

In the present day the faithful witness for God has to turn away sadly from much that is published ostensibly to guide the weary soul to rest, and where the foundation proposed is sinking sand. The volume now before us will be found invigorating to the weak in faith, and comforting to those who are cast down. It is into the good old paths that the author leads them, and from the lucid manner in which the fundamental truths of the Gospel are explained, wrong views will be corrected and faith confirmed.

The Tenants of Paradise Row. Religious Tract Society.

Here is a handsome volume of 255 pages, which we trust will prove to be deeply interesting and instructive reading for thousands of young people. The Religious Tract Society are doing good work in publishing such volumes as well as those of a more permanent and solid interest.

Andy's Friend. By Florence L. Henderson. Religious Tract Society.

This is a bright story full of good lessons for young people. The little volume is daintily got up and very prettily illustrated, making 160 pages and in good clear type—a book very suitable for a juvenile reward or present. We hope many thousands will be obtained for this purpose.

The Clergy Directory. J. S. Phillips, 121 Fleet Street, E.C.

This convenient volume, containing a list of the Clergy of the Church of England, has just been published for 1891. In addition to the names of the Clergy, alphabetically arranged, with the dates of their ordination and appointment, and their present residences, there is also a list of Chaplains in the Army, the Navy, and the Volunteers; particulars regarding the Houses of Convocation, and a list of the Bishops of the American Church. Then there is also a parish directory, containing, in alphabetical order, the various parishes throughout the country; this is followed by a list of patrons and the livings at their disposal. It is a most useful book of reference.

The Indian Female Evangelist.

This is a publication issued quarterly by the Zenana Bible & Medical Mission, and the volume before us contains the numbers for 1890. It is an interesting book, not only as containing the record of a work in which members of the Evangelical Alliance take deep interest, but also because it contains much valuable information regarding Evangelical work amongst the women of India.

Evangelical Alliance.

FLORENCE CONFERENCE.

APRIL 4—12, 1891.

This Ninth General Conference is open to Christians of all Churches and of all Nations; but it is distinctly understood that the fundamental principles of the Gospel, as set forth in the Basis of the Evangelical Alliance, will govern all the proceedings of the Conference.

The following is the programme, so far as it is at present completed:—

(The meetings will be held in the Teatro Salvini, Via dei Neri.)

SATURDAY, April 4.

Evening at 7.—Social Meeting for reception of delegates and members of the Alliance from all lands, with an Address of Welcome by the Rev. P. Geymonat, D.D. (President of the Florence Branch of the Evangelical Alliance). Responses by representatives from various countries.

*** There will be an early morning Prayer Meeting each day at 7.30, commencing on Sunday, April 5.

SUNDAY, April 5.

Sermons in several Churches, and in various languages.

MONDAY, April 6.—Subject: Italy and the Reformation.

Morning at 10.—First Session. President, The Hon. and Rev. E. V. Bligh, M.A. Addresses: "Renaissance and Reformation," by the Rev. Philip Schaff, D.D. (New York); "Renaissance and Regeneration," by Pastor Baumann (Berlin); "Religious Thought in Italy," by the Rev. P. Geymonat, D.D. (Florence), and Dr. Mariano (Professor in the University of Naples).

AFTERNOON at 3.—Addresses on the following subjects: (1) "The Obstacles to the Reformation in Italy in the Sixteenth Century and in our own times," by the Rev. Prof. E. Comba, D.D. (Florence); (2) "Florence and the Reformation," by the Rev. John Stoughton, D.D. (London); (3) "The Religious Outlook in Austria," by Dr. von Tardy (Vienna).

EVENING at 7.30.—President, Lord RADSTOCK. Brief Evangelistic addresses in Italian (or interpreted into Italian). Subject: "Present Salvation," by M. le Past. Th. Monod (Paris), the Rev. John Culross, D.D. (Bristol), and others.

TUESDAY, APRIL 7.—Subject: THE SPREAD OF THE GOSPEL AND THE BEST METHODS OF EVANGELIZATION.

MORNING at 10.—Addresses by the Rev. Wm. Park, M.A. (Belfast), M. le Past. Mouron (Paris), Rev. Senor Cabrera (Madrid), and the Rev. M. Bowen (Constantinople).

AFTERNOON at 3.—Subject: "Evangelization in Italy." President, Count F. v. BYLANDT. Several Italian brethren and others who are working in Italy will give addresses.

EVENING at 7.30.—President, Count de ST. GEORGE (Geneva). Brief addresses on "Evangelical Work in Italy."

WEDNESDAY, APRIL 8.—Subject: THE AUTHORITY OF SCRIPTURE.

MORNING at 10.—Section I. (English).—Addresses: (1) "The Divine Authority of Holy Scripture," by the Rev. Professor Redford, M.A. LL.B. (London); (2) "The Assaults of so-called Scientific Infidelity," by Sir J. W. Dawson, K.C.M.G., D.C.L., F.R.S. (Principal of Magill University, Montreal); (3) "The Word of God the source of spiritual life for all churches," by the Ven. Archdeacon Richardson, M.A., D.D. (London). Section II. (French).—Addresses: (1) "Christ as the Foundation of the authority of the Scriptures," by the Rev. Professor G. Godet (Neuchatel); (2) "The best manner of defending Christianity in view of modern thought," by M. le Past. Recolin (Paris).

AFTERNOON.—[There will probably be an excursion this afternoon.]

EVENING at 7.30.—Brief Evangelistic addresses.

THURSDAY, APRIL 9.—Subject: CHRISTIANITY AND SOCIAL QUESTIONS.

MORNING at 10.—President, DR. EDOUARD NAVILLE. Addresses: (1) "Poverty and riches from the Gospel point of view," by the Court-Preacher Stöcker (Berlin); (2) "Christianity and social questions," by the Rev. Wm. Nicholas, M.A., D.D. (Dublin), and the Rev. C. C. Tiffany, D.D. (New York).

AFTERNOON at 3.—Section I. (French).—Addresses: (1) "Christian Testimony in presence of the wants of the day," by M. le Past. A. de Loes (Lausanne); (2) "The religious and social necessity of the observance of the Lord's-day," by M. le Past. Ehni (Geneva). Section II. (English).—Addresses: (1) "Christianity a faith for all Nations," by the Rev. Donald Fraser, D.D. (London); (2) "The relation of the Church to modern Society," by the Rev. G. Stringer Rowe (Leeds).

EVENING at 7.30.—Subject: "The Observance of the Lord's-day." Brief addresses.

FRIDAY, APRIL 10.—Subject: HOME AND FOREIGN MISSIONS.

MORNING at 10.—President, Lord Kinnaird. Addresses: (1) "Missions to the Heathen," by the Rev. J. Murray Mitchell, LL.D. (Nice), and Rev. Dean Vahl (Denmark); (2) "International Christian Co-operation," by the Rev. G. D. Boardman, D.D. (New York); (3) "The duty of Evangelical Christians in regard to the Slavery Question," by the Rev. Professor Ruffet (Geneva).

AFTERNOON at 3.—Section I.—President, GEORGE WILLIAMS, Esq. Subject: "Young Men's and Young Women's Christian Associations." Addresses by the Rev. Professor Charteris, D.D. (Edinburgh), and others. Section II.—Subject: "Sunday-school Work." Addresses by the Rev. Bishop Walden, D.D., LL.D. (United States), and Mr. Thos. Edwards (Sunday-School Union, London), and others.

EVENING at 7.30.—Subject: "Work among Soldiers and Sailors." Addresses by several Delegates. Brief Evangelistic addresses by M. le Past. Appia (Paris), and others.

SATURDAY, APRIL 11.—Subject: CHRISTIAN FAITH AND CHRISTIAN TESTIMONY.

MORNING at 10.—Addresses: (1) "How the power of faith is perfected in love," by Professor Dr. Fabri (Bonn); (2) "The presence and power of the Holy Spirit in Christian life," by the Rev. H. W. Webb-Peploe and M. le Prof. Barth; (3) "Questions of Religious Liberty," Report from the International Committee, addresses by Pastor Baumann (Berlin), and others.

AFTERNOON at 3.—President, the Hon. CARTERET HILL. Subject: "The True Unity of the Christian Church." Addresses by the Rev. Dr. Gerth van Wyk (Holland), the Rev. T. L. Chamberlain, D.D. (New York), M. le Past. L. Monod (Lyons), and others.

EVENING at 7.30.—FAREWELL MEETING. Brief addresses.

SUNDAY, APRIL 12.

SERMONS in several Churches and in various languages.

*** It is expected that many of the delegates who are not otherwise included in the programme will speak for five or ten minutes each, on the selected subject, at the Sectional Meetings, in various languages, in the afternoons of some of the days.

In addition to those named above the following delegates have also been appointed, and many of these will take part in the proceedings: Count Lüttichau, Col. Knobelsdorff,

Pastors Rochall, Noel, Wilke (Germany), M.M. les Pasteurs Lelievre, R. Saillens, Puyroche, Babut, and Hollard (France), Rochedieu and Meyhoffer (Belgium); Rev. A. F. Buscarlet, M.M. Vischer Sarasin, Th. Sarasin Bischoff, Prof. Kirn, Prof. Felix Bovet (Switzerland); Olof Hansen, Esq. (Denmark); Señor M. Carrasco (Spain); Rev. J. D. Kilburn (Hamburg); Revs. F. Russell, D.D., C. A. Stoddard, D.D., and J. Paton, Esq. (United States); Rev. J. B. Saer (New Brunswick); Revs. P. Colborne, Allen T. Edwards, M.A., W. Sandford, M.A., and Walker King; H. J. Atkinson, Esq., M.P., and Abel Smith, Esq., M.P. (England).

From Italy itself many Christian workers will also be present and take some part in the Conference, amongst them: Professor Taglialatela, Signors G. P. Pons Berutto, Borgia, Stagnitta, Capellini, and Sciarelli, Dr. Comandi, Count Campello, Cav. Fera, Signor A. Meille; the Revs. J. R. McDougall (Florence), H. J. Piggott, B.A., Jas. Wall, Dr. Gordon Gray, Dr. G. B. Taylor, and Wm. Burt (Rome), T. W. S. Jones, T. Johnston Irving, and R. Walker (Naples), Signor Varnier (Messina), Signor W. Meille and Revs. W. K. Landels (Turin), Donald Miller (Genoa), and A. Robertson (Venice).

*** Copies of the programme and circulars containing information with regard to travelling and hotel arrangements, &c., may be had on application to the Secretaries of the Evangelical Alliance, 7 Adam Street, Strand, London.

The Rev. D. K. Guthrie, writing in *A Voice from Italy*, says:—

"The proposed meeting of the Evangelical Alliance at Florence in April is naturally looked forward to with great interest. If God grant His blessing, that event will prove of special importance in directing the attention of God's people in many lands to the highest needs of Italy. In Italy itself, it is sure to excite no little attention. To thoughtful men there, whatever their creed, who remember Francesco and Rosa Madiai, and their imprisonment in the Bargello of Florence, it must seem wonderful to behold such a meeting of Protestant Christians convened in that very city. It will be held at Florence not only without the prohibition of the king, but, as he himself assured Signor Prochet at a private audience, with his countenance and entire satisfaction.

"Some of our readers are doubtless hoping to be present at this interesting meeting of the Alliance in Florence, and those of us who cannot go so far from home in April, will watch eagerly for the report of its proceedings. Meanwhile, let us not forget to pray that the Lord may prosper the arrangements for this meeting, and guide its deliberations,—so making it an occasion of fresh impulse to the progress of the Gospel throughout all Italy."

The Rev. A. Meille, writing to the same paper, says: "We are all busy here preparing for the great International Conference of the Evangelical Alliance in April next. Thanks to the untiring and practical zeal of the Rev. J. R. McDougall, a very eligible place of meeting has been secured by taking on lease for that month the Teatro delle Loggie, called also Teatro Salvini, from having become the property of the great tragedian of that name. It is an elegant and aristocratic theatre, which affords the unusual facility of being perfectly light in the day-time, which most theatres are not. The situation is very central, quite close to the Palazzo Vecchio, the Uffizi Gallery, and the Central Post Office, near the point where all our omnibuses and tramways converge. Besides the large central hall, we shall have plenty of side rooms for committees, prayer-meetings, &c."

PROCEEDINGS OF COUNCIL.

The monthly meeting of Council was held on Thursday, Feb. 12, the Treasurer presiding. After a passage of Scripture had been read by the Chairman, prayer was offered by the Hon. and Rev. E. V. Bligh.

NEW MEMBERS.

The following persons were unanimously admitted to membership:—

C. R. Collins, Esq., J.P., Cullompton.
Rev. W. Darlow Sarjeant, London.
Isaac Redington, Esq., Sawbridgeworth.
Rev. H. S. Barton, Carmarthen.
Miss Harriet Crockford, Bristol.
Rev. J. A. Spurgeon, Croydon.
Miss M. E. Bevan, London.
Rev. H. E. Stone, London.
Wm. Hall, Esq., London.
Chas. Weaver, Esq., London.
Miss F. E. Bernard, London.
Rev. J. Angliss, Ventnor.
Rev. A. E. Tonkin, B.A., Ventnor.
C. Dear, Esq., Ventnor.
G. H. Mitchell, Esq., Ventnor.

Miss Fisher, Ventnor.
Mrs. Kinn, North Walsham.
Mrs. F. Combes, Ryde.
Wm. Rickett Hughes, Esq., Ryde.
Rev. Chas. E. Griffin, Ryde.
Mrs. Fynes-Clinton, Sandown.
Mrs. Kernot, Cheltenham.
Miss E. H. S. Clarke, Cheltenham.
Hugh Hamilton, Esq., Cheltenham.
Mrs. Lewis, Queenstown, Ireland.
Colonel Hume, Cheltenham.
Mrs. Brayne, Cheltenham.
Mrs. Hardcastle, Cheltenham.
Miss Perry, Cheltenham.
Rev. J. C. Elliott, Cheltenham.
Rev. W. A. Blake, Clapton.
Mrs. Blake, Clapton.
Josiah Goodman, Esq., Clapton.
Mrs. Goodman, Clapton.
J. S. Walker, Esq., Clapton.
Mrs. Walton, Clapton.
F. Kenall Glover, Esq., Beckenham.
Mrs. Stoneham, Beckenham.
Miss C. Jennings, Beckenham.
Rev. E. Theodore Hitchens, Beckenham.
Miss Sprague, Anerley.
Miss Hopkinson, Anerley.
Mrs. Dods, Norwood.
Mrs. Veale, Anerley.
Rev. J. M. Evans, Brynmawr.
Mrs. Green Armitage, Bournemouth.
The Hon. Misses Brodrick, Bath.

DEPUTATION WORK.

General Field and Mr. Arnold gave reports of their recent meetings and deputation work on behalf of the Alliance.

OBITUARY.

A communication was read from the Rev. A. G. Burnett, of Aberdeen, containing particulars regarding the late Rev. Alex. Spence, D.D., of Free St. Clement's Church, Aberdeen, who was for many years hon. secretary of the Branch of the Evangelical Alliance in that city, and who, till the day of his death, took a very warm interest in the proceedings of the Alliance. When the Annual Conference of the British organization was held in Aberdeen, in 1887, Dr. Spence, though too ill to attend the meetings, sent a fraternal message to the brethren assembled, and followed with most sympathetic interest all that took place on that occasion.

The Council desired to place on record their sense of the loss sustained by the Alliance in the removal of one who had long been identified with it, and who had followed its progress with so much sympathy and interest.

THE WEEK OF PRAYER ABROAD.

The Secretary reported that interesting communications had been received regarding the observance of the Week of Prayer abroad, and many of these would appear in the forthcoming number of *Evangelical Christendom*.

RELIGIOUS INTOLERANCE IN PERU.

A communication was read from the Marquis of Salisbury, her Majesty's Secretary of State for Foreign Affairs, with regard to the appeal made for British influence to be exercised on behalf of Mr. Penzotti and religious liberty in Peru. The letter closes with the following words: "I am to state in reply that as Mr. Penzotti is presumably a citizen of the United States of America, or at all events not a British subject, her Majesty's Government have no *locus standi* for interfering officially on his behalf with a foreign Government. A copy of your letter, however, will be sent to her Majesty's Minister at Lima, and he will be instructed to consult with his United States colleague and to render him any assistance he properly can in the way of unofficial representations to the Peruvian Government on Mr. Penzotti's behalf."

Further communications were read from the Rev. Dr. Strong, secretary of the United States Branch, reporting that the Italian Government had also been interested on behalf of Mr. Penzotti, and it was hoped that the influence of the respective Governments, and of public opinion, would be instrumental, under God's blessing, in securing the release of Mr. Penzotti from his long imprisonment, and also the establishment of religious liberty in Peru.

A letter upon this subject, written by the Secretaries, had also appeared in the *Times*.

FLORENCE CONFERENCE.

In regard to the arrangements for the Florence Conference, the Secretary reported as follows:—

1. The detailed programme and speakers, copies of which were laid upon the table.

2. Communications from the Rev. J. R. McDougall, Dr. Geymonat, and others, showing that the reports of an outbreak of of fever in Florence last December had been greatly exaggerated, and that there was now nothing in the nature of an epidemic.

3. Copies were laid upon the table of a "brief sketch" of the Alliance which had been translated into Italian. A large number of copies had been printed, and were being circulated throughout Italy.

The Secretary reported that the Special Fund now amounted to about £950, and as contributions were still being received it was hoped that the total would speedily

reach the £1,000 required. The United States Branch had forwarded the sum of £200 to assist in meeting the necessary expenses of the Conference. The Council desired that the expression of their hearty thanks be conveyed to the New York Committee for their generous help. This additional sum will enable the Council to appropriate a larger amount than they would otherwise have been able to vote for the travelling expenses of a considerable number of pastors and evangelists from all parts of Italy to Florence.

LORD'S-DAY SOCIETIES.

The Secretary reported that the Rev. J. M. Laycock had kindly consented to act as one of the representatives of this Council upon the Central Committee in connexion with the International Federation of Lord's-day Societies.

DEPUTATION WORK.

GENERAL FIELD, C.B., reported to the Council that he had the pleasure of visiting Beckenham on the afternoon of the 19th January, Surgeon-General Partridge having kindly invited members and friends to meet at his house to hear an account of the work carried on by the Evangelical Alliance during the past few years. There was a fair attendance, although the inclement weather hindered some friends from coming. Dr. Partridge presided; in his opening remarks he spoke of the value of the Alliance in these days of religious declension, as it had for the last forty-four years, since its formation, held firmly to the foundation truths of the Christian faith; as the champion of religious liberty also it had been invaluable, and the evangelical churches owed a debt of gratitude to the Alliance for all that it had effected in the cause of union and brotherly love. General Field began his address by a rapid sketch of the past history of the Evangelical Alliance, explaining its international character, and showing how important its agency had been in promoting fellowship with brother Christians in all lands. Its direct and indirect influence upon spiritual religion at home, through its associations established in many parts of the country and by its conferences and other operations, was dwelt upon, and the large increase of members during the past ten years was pointed out as evidencing the increased interest with which the Alliance was regarded. Some extracts from reports received of the observance of the Week of Universal Prayer in foreign countries were read, and it was shown how graciously God had used this annual season of united intercession to revive and benefit the native churches. An account was also given of the successful interposition of the Alliance in recent cases of persecution in Bohemia, Spain, Turkey, and Syria; the meeting was closed with an expression of warm thanks to the deputation, and a few friends gave their names to join the Alliance as members and subscribers.

On the 23rd of January a drawing-room meeting was held at Ormleigh, the residence of General and Mrs. Green, and a large party of friends listened with deep interest to the address of General Field, while he sought to enforce the principles of the Alliance as having been so expressly enjoined by the Lord upon His disciples, and by the Holy Spirit in the Epistles. The Basis was read out, and then a review was given of the history of the association from the year 1846 and of its remarkable extension, until it has become established in nearly all countries; its influence upon religious life at home by the cultivation of brotherly love and union was first explained, and then some account was given of the operations of various foreign branches in Switzerland, Spain, Italy, United States, and Canada. All present seemed to feel the great value of the Alliance in bringing Christians of all lands into fellowship and co-operation together, and lively interest was taken in a description of the great international conferences at Basle and Copenhagen, from General Field's own personal observation, and in the information given regarding the International Conference to be held at Florence next April, the Universal Week of Prayer and some of the blessed results which have flowed from it—efforts put forth frequently to counteract infidelity, Popery, and desecration of the Lord's-day; also the evangelistic labours of the Alliance by the Salles Evangelique erected at the exhibitions in Paris and its co-operation in mission work, was enlarged upon seriatim, and the address was brought to a close by an account of recent cases of persecution in various countries, and of God's blessing upon the interposition of the Alliance in behalf of the sufferers. After a vote of thanks had been given to the deputation, the meeting was closed by prayer for the prosperity of the Evan-

gelical Alliance, and by thanksgivings to God for all that had been accomplished by its agency.

Mr. Arnold reported to the Council that, on Jan. 23, the Rev. J. M. and Mrs. Laycock had kindly assembled a number of Christian ladies and gentlemen in their drawing-room at Highbury, when the secretary had the opportunity of speaking upon the principles and the recent work of the Alliance. Several new members were added, and the collection taken shows that much interest was awakened. This was the second time Mr. and Mrs. Laycock had rendered the valuable service of convening a meeting on behalf of the Alliance, the former occasion having been during their residence at Plymouth.

On Jan. 24, Mr. Arnold visited Ventnor, where a drawing-room meeting had been kindly arranged by Mrs. Pope at Bonchurch. Here the secretary had the opportunity of explaining the objects and aims of the Evangelical Alliance, and he also gave an account of its practical operations. Owing to the violent storm which prevailed, the attendance at this gathering was small; but several new members were enrolled, and a collection was made in aid of the funds of the Alliance.

On Sunday, Jan. 25, Mr. Arnold gave an evangelistic address at the City Mission Hall, and in the evening of the same day he spoke at the first gathering of a local Christian union, which has recently been established.

On Jan. 26, Mr. Arnold visited Ryde, and addressed a large meeting in the mission hall attached to St. John's House. Here he had the opportunity of fully reporting upon the recent work of the Evangelical Alliance; and by the kindness of General and Mrs. Carr Tate, he also had the pleasure of meeting a number of Christian ladies and gentlemen in their drawing-room after the more formal gathering. In this case, also, several new members were added to the Alliance. On the following day, Mr. Arnold gave an address at the noon prayer-meeting, held in the Young Men's Christian Association's hall at Ryde.

Proceeding from Ryde to Cheltenham, the secretary addressed, on Jan. 28, a largely attended drawing-room meeting, kindly convened by the Rev. Canon and Mrs. Bell, at the Rectory. Mr. Arnold touched upon the principles of the Alliance, but mainly dwelt on its work of the past year. He also gave an account of his recent visits to Spain and to Italy, and the particulars given regarding the approaching Conference to be held at Florence awakened very considerable interest and sympathy. Many new members were added at this meeting, and a collection was taken amounting to about £7.

On Monday evening, Feb. 9, a drawing-room meeting was kindly convened by Mr. and Mrs. W. Goodman, at their residence at West Springfield, Upper Clapton, when the secretary spoke upon the objects and aims of the Alliance, and gave an account of its practical work. The attendance was not large, owing to local circumstances; but much interest was awakened, and several new members were added to the Alliance.

WEEK OF PRAYER ABROAD.

BERLIN.—As in former years, the Week of Prayer was observed by evangelical Christians in this city. There were three meetings daily, and the attendance was an improvement upon that of previous occasions.

FRANKFORT-ON-THE-MAINE.—Mr. C. de Neufville writes us that the Week of Prayer was observed according to the English programme. They had very good meetings, held every evening, and attended by about 150 persons. There is also a prayer-meeting every day at noon in the Missions' Saal and the Vereinshaus, and these gatherings also have been richly blessed.

VIENNA.—Our correspondent writes: "You will be interested in hearing that the Week of Prayer has been observed in Vienna and in other places in the provinces. In addition to our usual meetings, a second centre was started in Vienna by some friends. The weather was most unfavourable; this interfered somewhat with our arrangements, but many came to our meetings, at the cost of great personal inconvenience. The addresses were most hearty, and we sincerely hope that the earnest prayers offered up will meet with a gracious answer from above."

NICE.—Our correspondent writes as follows: "The Week of Prayer was observed in Nice, as indeed it has been for many years past. Two meetings were held in the Scotch Presbyterian Church; two in the Temple Evangelique; and two in the hall of the McAll Mission. The attendance at nearly all the meetings was

encouragingly large. The languages used were French, English, and German. The following were the brethren who chiefly took part in the meetings: Rev. Dr. Murray Mitchell, Scotch Church; Rev. Dr. Scott, from U. S. America; Rev. A. Malan, Vaudois Church; Rev. J. D. Maurin, Italian Mission; Rev. Herr Madir, German Church; Rev. H. Draussin, Eglise Libre; Monsieur L. Biau, McAll Mission. Addresses were delivered by most of the pastors, by Mr. F. D. Chauntrell, and one or two French brethren whose names we do not know. The programme issued by the Evangelical Alliance was closely followed out; and each reunion was occupied mainly with Scripture-reading, praise, and prayer."

WALDENSIAN VALLEYS.—Our correspondent at Torre Pellice writes: "In December last I translated from *Evangelical Christendom*, and I sent to our local paper, the programme for the Week of Prayer, along with an invitation to all our congregations. I am happy to say that our brethren responded to it willingly and joyously. Meetings of prayer were held in all our sixteen parishes, even in the hamlets of each parish, so that our 22,000 Vaudois had the opportunity of joining in the universal concert of prayers. People came by thousands, day after day; and many, both laymen and clergymen, prayed and offered short addresses. We felt the Lord was amongst His people with abundant and merciful blessings. In my own parish we had fifteen meetings in the principal places. We have for many years observed the Week of Prayer, but after the visit of Mr. Arnold last year the intensity of the movement was still enlarged. We, gave as usual, to our people particulars about the Evangelical Alliance: its principles, scope, and previous results. We spoke about the protection to oppressed Christians, and of the General Conference. Many brethren and sisters gave their adhesion along with their subscriptions towards the expenses of the next General Conference in Florence. The ten parishes of which I know already the result, gave the adhesion of 480 persons of both sexes; and about £20 of subscriptions (about one franc each in the average). Some more subscriptions are expected in a short time from the other six parishes in our Valleys, and altogether we expect to gather about £24 or £25. Our poor mountaineers cannot give richer contributions, especially during this very severe winter."

NEW YORK.—You will be glad to learn that the recent meetings of the Week of Prayer in New York, under the auspices of the Evangelical Alliance, were better attended and marked with deeper interest than any held for several years.

PORTSMOUTH (CANADA).—Our correspondent says: "Our meetings this year were very successful and deeply interesting. All branches of the Church of Christ were represented each evening of the week. The Lord has answered prayer in the opening of every land for the Gospel message."

DYNEVOR (MANITOBA).—Meetings were held here in accordance with the Evangelical Alliance programme during the first week of the year, and were a success in every way. They were well attended each evening, and it is believed they have resulted in a great awakening of the hearts of the people. The plan followed was this: Two readings of Scripture, with comments, touching on the topics mentioned in the Alliance programme; suitable hymns and prayers; and one or two addresses on the main subject. All present derived spiritual benefit from the meetings.

ST. JOHN'S (NEW BRUNSWICK).—Devotional meetings were held each day at noon in the Young Men's Christian Association hall, and in the evenings at various churches, the former being conducted by laymen and the latter by ministers of different denominations. The topics suggested by the Evangelical Alliance were adopted for exhortation and intercession during the Week. The meetings were well sustained. It is regretted, however, that Episcopalian ministers did not participate in these gatherings for united prayer.

KINGSTON (JAMAICA).—During recent years the desire to draw closer the bonds of Christian unity has been growing, with the result that, a few weeks ago, a Kingston Ministers' Association, consisting of representatives of all the Protestant Churches in the city, was formed: and one of the first acts was an agreement to join in the Week of Prayer. Two meetings were held each evening, in different parts of the city. Much interest was shown in them, and the desire they had evoked that they may be renewed annually shows that the spirit of Christian unity was well exemplified. Many, to whom the manifestation was new, shared for the first time in the spiritual delight and refreshment of these unique gatherings. Our correspondent adds: "I am persuaded that

more manifestations of the same kind are coming. The union spirit is growing, and we need it all; for we have the same antagonists to contend with as you in England have. Our Kingston meetings show that a step in advance has been taken and that progress is to be continued in the same direction."

ARGENTINA.—A correspondent at Rosario writes: "Following your desire, the German congregation of the Methodist Episcopal Church here held the Week of United and Universal Prayer with much blessing, going through the indicated programme. I know that many other congregations of this church in the country, as well as the Spanish and English brethren in this town, did the same."

OROOMIAH (PERSIA).—The Rev. B. Labaree writes: "For thirty years it has been my privilege to labour for the spiritual redemption of Persia, and the Week of Prayer has been counted as one of the most important instrumentalities in that work. Not only the missionaries, but all the truly earnest native brethren look forward to this season of blessing. So far as reports have reached us, the week was observed by our congregations with more than ordinary interest. The attendances at two services daily were very full. An impulse was given hopeful of good for the year. In one important village a revival of marked character has developed, and the awakening is affecting the whole community. We are hoping our larger churches will yet feel this spiritual wave. A revival is reported in another village, notwithstanding pronounced opposition. The Week of Prayer was preceded by a spiritual conference held at our college (then in vacation), and well attended."

TEHERAN (PERSIA).—The Week of Prayer was observed at the American Presbyterian Mission. The public morning service was conducted in the Persian language, and then followed a meeting for women. At the evening service the Armenian language was used. There were also meetings for prayer at the boys' and girls' schools. More than ordinary earnestness characterised the gatherings.

DAY OF SPECIAL AND UNITED PRAYER FOR IRELAND.

TUESDAY, MARCH 17, 1891.

THE Council of the Irish Branch of the Evangelical Alliance have issued the following invitation:—

To the Christian People of these and other Lands.

Dear Brethren,—We again invite you to unite with us in setting apart Tuesday, 17th day of March next (St. Patrick's Day), as a day of Special and United Prayer for Ireland.

It has been the privilege of the Council for a number of years to send out such an annual invitation. They are thankful for the response which has been given to it, and for the blessing which has already been vouchsafed in connexion with this union for prayer on behalf of our country. A deeper interest in its spiritual enlightenment has been fostered, and the hearts of God's people have been drawn more closely together as they united in earnest supplication for its speedy deliverance from the evils which have so long oppressed it. There is also cause for thankfulness to God for the liberty which we enjoy in His service, for the many open doors of usefulness, and for the increasing interest manifested in the work of the Gospel at home and abroad. Nor are we without encouraging tokens that the light is breaking upon the dark places of the land, and that many of those who were held captive in the bonds of superstition are entering into the liberty wherewith Christ makes His people free.

There is much, alas, in the spiritual and social condition of Ireland to call for still greater earnestness in prayer and for increased energy and faithfulness in our Master's service. One sees everywhere agitation, unrest, desecration of the Lord's-day, and intemperance, which all the efforts put forth seem powerless to arrest, along with widespread poverty and destitution in many districts, for which, it is to be feared, the prevailing intemperance is to a large extent responsible. There remains also the sad and bitter fact that the great mass of our people are still under the power of a system which has corrupted the pure Word of God and wi'hholds from its people that blessed Gospel by which alone men can be saved. It is, moreover, deeply to be regretted that so many of those who should adorn the doctrine of the Saviour whom they profess, dishonour it by the inconsistency of their lives.

Impelled, therefore, by our sense of need and encouraged by the memory of the past and the hopes of the future, let us wait upon God in earnest and united prayer that

it may please Him to put forth His great power and make the year upon which we have entered abundantly fruitful in blessing.

It is desirable that, as far as possible, and when circumstances permit, Christian brethren of all evangelical denominations should meet together on this day to offer up united prayer at the Throne of Grace that it may please God speedily to accomplish the spiritual emancipation of our beloved country.

Signed on behalf of the Council,

BARNES (President). EDWARD SAUNDERSON, M.P.; THOMAS M'CLURE, Bart.; JAMES P. CORRY, Bart., M.P.; ROBERT G. HANDCOCK; JAMES H. SWANTON; (Vice-Presidents). J. DUNCAN CRAIG, D.D.; R. M'CHEYNE EDGAR, A.M.; JAMES FLETCHER, D.D.; THOMAS A. M'KEE, D.D. (Honorary Secretaries). CHARLES H. H. WRIGHT, D.D. (Hon. Corresponding Secretary). JOHN R. FOWLER; J. LAMBERT JONES; (Honorary Treasurers). DAVID MULLAN (Secretary).

CONTRIBUTIONS RECEIVED FROM JANUARY 19 TO FEBRUARY 14, 1891.

	£	s.	d.
Mrs. and the Misses Spiers	1	1	0
Miss Hall	1	1	0
Rev. G. Whalpton	0	10	6
J. Redington, Esq.	0	10	6
Mrs. Ingoldby	0	10	6
Colonel and Mrs. Sparks	0	10	6
Rev. F. S. Sandemann	0	10	6
Jonkheer Elout de Soeterwonde	1	0	0
F. Kendall Glover, Esq.	1	1	0
T. Waterhouse, Esq.	1	1	0
Faversham United Free Churches, per Rev. C. A. Slack	0	10	6
C. Greenwood, Esq., and Mrs.	1	1	0
Mrs. Tweedy	0	10	6
Colonel R. W. Elston (3 years)	0	10	6
Miss Sprague	0	10	6
Rev. Henry S. Barton	0	10	6
Thos. Allen, Esq.	1	1	0
Rev. W. Taylor	0	10	6
C. C. Pratt, Esq., and Mrs.	1	11	6
Rev. J. W. Martin	0	10	6
Sir Theodore Fost	1	0	0
Wm. Hall, Esq.	1	1	0
Rev. J. Parry	1	0	0
Admiral Sullivan	1	1	0
Rev. M. R. Scott	1	0	0
Mrs. Stanley	1	1	0
Hon. C. G. Legge	1	1	0
Rev. L. C. A. Mouton	1	1	0
Mrs. Chalk	2	4	6
Miss Pill	0	10	6
Dr. Dunbar	1	1	0
Mrs. Hughes	1	0	0
R. A. Willcox, Esq.	1	1	0
Duncan Forbes, Esq.	1	1	0
Miss Carter	1	1	0
Wm. King, Esq.	1	1	0
Mrs. Jeanes	1	1	0
Miss Willis	0	10	0
G. Brunton, Esq., Mrs. and Miss	0	12	6
Mrs. MacGregor	1	0	0
Hon. and Rev. E. V. Bligh	1	1	0
General Aylmer	1	0	0
Colonel Robinson	0	10	6
Rev. S. J. P. Dunman	0	10	6
Mrs. Green Armitage	0	10	0
Miss Lacy	0	10	0
S. Procter, Esq.	1	1	0
Colonel Bell, R.E.	1	1	0
A. Page, Esq., and Mrs.	1	1	0
Rev. E. Lombe (2 years)	1	1	0
Rev. G. Blisset	0	10	6
C. de Neufville, Esq.	0	19	4
General Collingwood	1	0	0
S. How, Esq., and Mrs.	1	1	0
G. B. Hunter, Esq.	1	1	0
Rev. J. Pitteridrigh	0	10	6
Mrs. Forbes	1	1	0
Miss Bevan	1	1	0
W. H. Forester, Esq.	1	1	0
C. W. Dixon, Esq., and Mrs.	0	10	6
W. J. Barron, Esq.	1	1	0
Rev. A. Robertson	0	10	6
H. Oyens, Esq., and Mrs.	1	10	0
R. Crewdson, Esq.	1	1	0
H. Hamilton, Esq.	0	10	0
Rev. A. McKenzie	0	10	6
Miss Rawson	1	1	0
Miss Macqueen and Miss Green	1	1	0
W. H. Peters, Esq.	3	3	0
Dr. and Mrs. Rawlings	0	10	6
Rev. A. G. Lawe	0	10	6
T. S. Penny, Esq.	1	1	0
Thos. Penny, Esq.	0	10	6
Mrs. Beckingsale	1	0	0
Mrs H. Gamble	1	1	0
J. Taylor, Esq.	1	1	0
F. Pritzmax Esq., and Mrs.	0	10	6
H. J. Legge, Esq., and Miss	1	1	0
Sums under 10s.	3	6	8
Weston-super-Mare Subscriptions, per Dr. Theobalds	7	8	0
Melrose Subscriptions, per J. Broad, Esq.	3	13	6
Plymouth (Hal.) Subscriptions, per R. A. Bowes, Esq.	6	2	6
Berwick-on-Tweed Subscriptions, per Rev. J. Murrell	2	15	0
Bromley Cross Subscriptions, per Mrs. Allen	1	13	3
Guernsey Branch Subscriptions, per Thos. de Moulpied, Esq.	11	9	3
Collections at Drawing-room Meetings at—			
Beckenham, per Surg.-Gen. Partridge	1	3	0
Upper Norwood, per Maj.-Gen. Green (the late)	1	9	0
Highbury, per Rev. J. M. Laycock	3	1	9
Bonchurch, per Mrs. Pope	3	16	0
Cheltenham, per Rev. Canon Bell	6	17	9
WEEK OF PRAYER FUND.			
Balance of Collection U.P. Meetings at—			
Gibraltar	1	0	0
Wickhambrook	0	14	0
Malta	1	2	8
Crook-by-Darlington	0	5	0
Hull	3	8	2
Weston-super-Mare	0	1	6
Carmarthen	3	5	7
Montrose	0	9	0
Berwick-on-Tweed	9	4	8
Devizes	0	10	0
Geo. Williams, Esq.	10	10	0
Collections at Steinway Hall	16	9	1
FLORENCE CONFERENCE FUND.			
Rev. P. Colborne	1	0	0
G. Jackson, Esq.	3	0	0
Mrs. De Lara	0	10	0
Rev. Walker King	1	1	0
Mrs. M. Gartshore	1	0	6
Miss Aytoun	0	10	0
Mrs. Denny	1	0	0
"N. C. S."	10	0	0
George Williams, Esq.	21	0	0
Rev. Canon Ripley	5	0	0
Richd. Cory, Esq.	10	0	0
The Right Hon. Lord Rangor	5	0	0
Mrs. Squires and Mr. Herbert Squires	0	14	0
Lieut.-Colonel Colvill	0	10	0
Captain Sweny	3	3	0
Hon. Mrs. Pennefather	0	10	0
J. Thomson, Esq.	5	0	0
Balance Collection U.P. Com. Ventnor, per Col. Stewart	2	2	0
Sir R. N. Fowler, Bart., M.P.	10	0	0
Robert Fullar, Esq.	5	0	0
Miss Fox	1	0	0
J. Bloomer, Esq.	2	2	0
Samuel Cawston, Esq.	2	2	0
J. Garnett, Esq.	10	0	0
Mrs. Muro Macredie	1	0	0
Rev. Dr. Rigg	1	1	0
S. Abraham, Esq. (2nd don.)	0	10	0
W. G. Wheeldon, Esq.	1	1	0
Mrs. Tottenham	5	0	0
D. Drummond, Esq	2	0	0
Miss Longmore	0	10	0
Wm. Ogle, Esq., M.D.	1	0	0
J. C. White, Esq.	21	0	0
Rev. J. Parry	1	0	0
Mrs. M. A. Babcock (2nd don.)	2	0	0
Colonel Robinson	1	1	0
Miss Barker	2	0	0
Rev. H. T. Haywood	0	10	0
C. R. Collins, Esq.	1	1	0
Jno. Deacon, Esq.	21	0	0
Rev. Dr. M. Gibson	1	0	0
Mrs. Page	0	10	0
Rev. G. E. Asker	0	10	0
Dr. Williams	1	0	0
Dr. Cleghorn	1	0	0
The Misses Powell	1	0	0
The Misses Barr	0	10	0
W. Ash, Esq.	5	0	0
E. P. Perry, Esq.	5	0	0
Miss Cave Brown	3	0	0
Mrs. Sharp	0	10	0
The Right Hon. Lord Kinnaird	21	0	0
G. B. Hunter, Esq.	2	0	0
Miss Bevan	1	1	0
The Right Hon. Lord Polwarth	21	0	0
A. R. Macdonald, Esq.	2	2	0
Lady Archibald	2	2	0
Jonkheer Elout de Soeterwonde	1	0	0
Major Warren	5	0	0
W. H. Peters, Esq.	10	0	0
J. D. Allcroft	5	0	0
Miss C. Willes	1	0	0
Dr. C. A. Kingston	5	0	0
"A Thank-offering"	5	0	0
The Hon. and Rev. E. V. Bligh	5	0	0
Sums under 10s.	1	16	6

Alliance House, 7 Adam Street, Strand, London, W.C

*** Remittances may be made payable to the order of either of the secretaries (General Field, C.B., and Mr. A. J. Arnold), or to the Treasurer.